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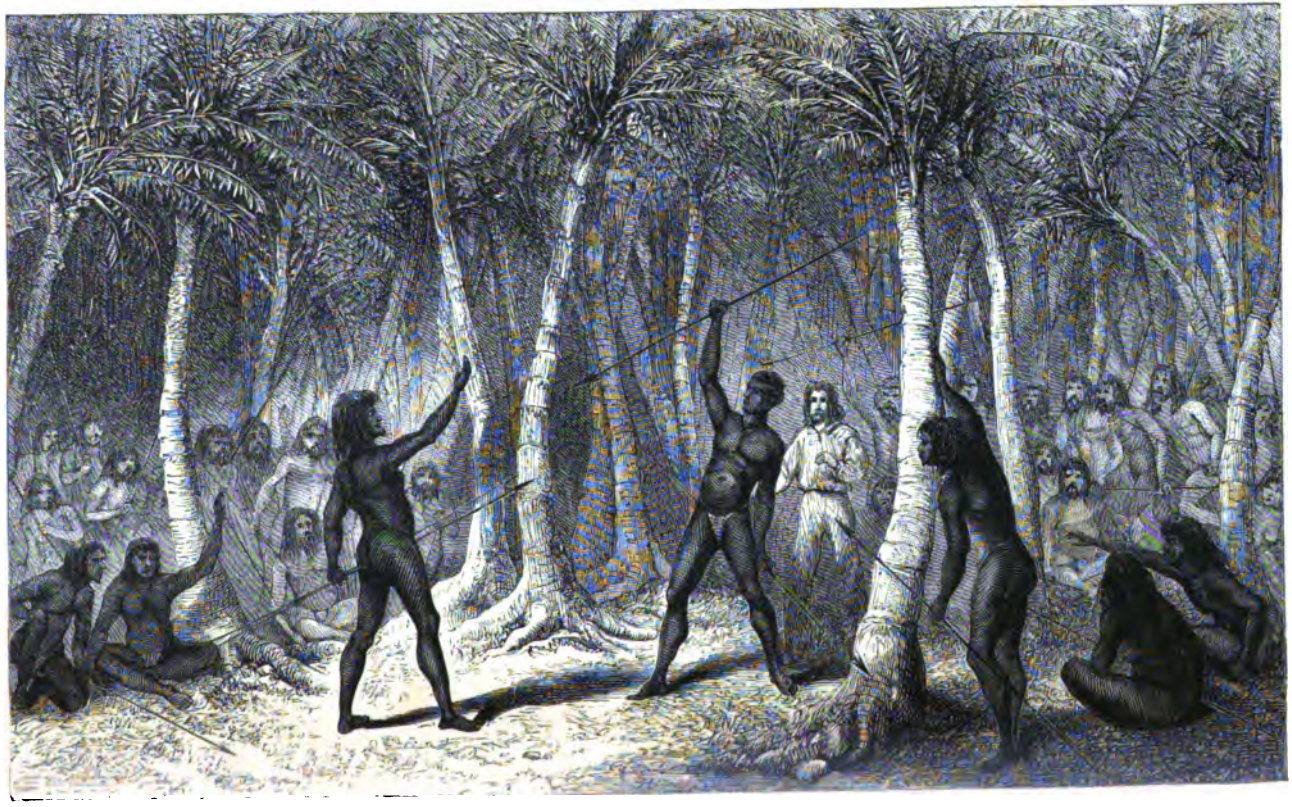
WILD LIFE

AMONG

THE PACIFIC ISLANDERS.

" . . . To burst all links of habit—there to wander far away,
On from island unto island at the gateways of the day."

TENNYSON.



WILD LIFE

AMONG

THE PACIFIC ISLANDERS.

BY

E. H. LAMONT, ESQ.

LONDON:
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1867.

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PREFACE.

THE following narrative is compiled from rough notes of a Journal written during my wanderings in the Islands of the South Pacific. My object in publishing the work is to depict, with the simplicity of truth, scenes and events that exemplify the leading features of life among that peculiar race whose lot is cast on these coral-bound shores. A European who dwells among savage tribes is often compelled, by the circumstances in which he is placed, to "assume a greatness, if he has it not;" and the narrative of my personal adventures may seem, on this account, somewhat egotistical. If so, I must beg the reader to excuse a fault which any one writing the experiences of a life similar to mine in these islands must find, to some extent at least, almost unavoidable.

E. H. L.

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Proposed Trading Voyage to the Islands of the Pacific—Dr. R——— —The Brig *Chatham*—The *Talca*—Commencement of the Voyage—Ship's Company—Sea Yarns—Schools of Porpoises—Land sighted—The Marquesas—Dominica—Oatin—Scenery of the Islands—First Appearance of a Native—Resolution Bay—Nukaheva—Typee Bay—The Pilot and his Crew—Tattooing—Bay of Anna Maria—The Fort, Governor's House, and Government Buildings—Interview with the Governor—The Commissary and his Department—A Small Trading Transaction—Visit to the Padre—Visit to the Pilot's House—The King's House—Its Structure and Internal Arrangements—A French Incentive to Conversion—A Nymph bathing—Peculiar Mode of Salutation—A Generous Offer—Engagement of an Interpreter.

DURING the winter months little business is done in California, especially in the up-country trade, in which I had been chiefly occupied. When the fall of the year, therefore, approached (a period at which further ventures were unsafe), I arranged with my partner to make a trading voyage through some of the islands of the South Pacific, which, we estimated, would occupy not more than four months, permitting my return in time for the spring trade.

Some time previous to this concerted voyage, I had met in San Francisco a gentleman who professed an intimate knowledge of the islands. Dr. R—— (I need not give the name by which he was introduced to me) proposed to participate in our expedition; and, from his presumed knowledge of the island trade, I most gladly availed myself of his services.

The *Chatham*, purchased by L., H., and Co. for the

voyage, was a good, substantial, though not fast-sailing clipper brig, of some three hundred tons burden, under the American flag; and, as neither my partner nor myself was an American citizen, we could not, of course, hold the ship in our own names. During my absence in the country, where I went to arrange some business matters before my departure, H. placed the vessel in the name of the captain—an act so grossly misjudged that, had time permitted, I should have had it cancelled before proceeding to sea. The captain, however, whom he had known for some time, was a favourite of his; and, he assured me, he had the most perfect confidence in his integrity. Accordingly, on Sunday, the 14th October, I proceeded towards the vessel, with my partner, the doctor, and some friends, about one o'clock, the hour appointed for our departure, but on approaching it, was surprised to find the sails furled, and no appearance of sailing visible. My surprise, of course, was increased when, on boarding the brig, I discovered that the captain had not yet arrived. After waiting some time, however, he made his appearance, but in such a state of drunkenness that it was impossible for him to proceed to sea. We persuaded him to turn into his cabin, and H., who was of a nervous disposition, was so alarmed that he proposed to supersede him in the command; but as sailors generally are known to be fond of a parting cup, I saw no reason for supposing that, though on the present occasion he had forgotten himself, he might not be well conducted at sea. Aware, too, of the position in which we had placed him as owner, I felt that if he were so disposed he could give us much annoyance in case we turned him ashore again.

In the evening the captain was sufficiently recovered to take the command. The anchor was raised, the sails were loosened and spread out before a light breeze, and we

began to thread our way amongst the maze of shipping that in those days lay in the stream. The current was running with the usual force of the ebb tides in this bay, and we managed to run foul of two vessels, an accident by which part of our bulwarks and our taffrail were carried away. We finally, however, brought up alongside a large lighter, the remains, as we soon discovered, of the brig *Talca*, of Valparaiso, which had arrived here some four years before, and, like many a better vessel, being unable to meet the expenses attending its refitment for sea, had been for a length of time used as a store-ship, and finally reduced to its present degraded state. We moored ourselves to this craft, with the intention of lying there for that night, and making sail with the slack tide of next day's dawn.

I spent a sleepless night at our moorings. The old *Talca*, as if indignant at the service to which, in her reduced condition, we had applied her, kept bumping against us all night. With the first streak of day we cast off from the old hulk, the fresh morning breeze filling our sails as we wound our way out through the shipping, and danced gaily over the rippled waters of the bay. Beating against a head wind, we passed from Yerba Buena to Contra Costa, back to North Beach, with its tents and shanties, and again over to "Los Angelos," now tacking at the yellow sand bluffs, and then under the bold cliffs of the Saucelita shores. Finally passing the Golden Gates, we found ourselves on the rolling waves of the great Pacific. Outside the breeze had increased, and we were enabled, close-hauled, to stand on our course, with just sea enough to sprinkle our decks with white foam as the waves were dashed aside by the gallant vessel in her onward career.

Our ship's company consisted of the captain, one George Snow, a native of Nantucket, and of course an old whaler—a

short, stout little fellow, more like a Dutchman than a Yankee, except for the cut of his beard. The mate also was a stout, jolly-looking, red-faced, old Nantucket whaler, with a nose compared with which Oliver Cromwell's would have looked pale. The second mate proved to be the captain's brother, though no one, judging by appearance, would ever have accused him of such a relationship. His frame was lank and loose, and his crane-like neck supported a most cadaverous-looking figure-head, that would have scared crows from any corn-field. He seldom spoke, and rarely, if ever, laughed. Both I and the doctor tried to bring him out, but our efforts were unsuccessful. His appetite was insatiable. His long under-jaw, projecting forward, appeared to be at all times literally "seeking what it might devour." Though he came from the anti-liquor state of Maine, he consumed an immense quantity of strong drink. He had tried carpentering in California; but finding it, as I understood, too hard work, he had been shipped by the captain as second officer, though it was his first voyage as a seaman. The men, of course, laughed at him.

Juan, our cook, was a young, handsome, black-eyed Chilano. Though he had acknowledged his incapacity for such an office, the captain had persuaded him to join his ship (probably in a drunken fit), assuring him that what he did not know he would himself teach him. A bad cook Juan certainly was, but a very good man, as he afterwards proved.

Before the mast we had Bill, an old British man-o'-war's man; Joe, a Portuguese, trying to pass for a Spaniard; John and Mowry, two Huahaine Kanakas. Wages being very high, 60$ per month for seamen, we sailed as light-handed as possible, at least as far as the islands, to which there is generally a fair run, and where men may be had for 10$ or 12$ per month.

For some days we had a fair wind that carried us to the

verge of the tropics, and as we expected to meet the N.E. trade winds there, we had every prospect of making a speedy voyage. "Blessed, however, are they that expect little!" At this season of the year the winds are very variable. Instead of N.E., we had them from the S.W. dead ahead; and so little were we blessed in this voyage with favouring gales, that upwards of a month had passed before we neared the Marquesas.

During all the time there were few incidents of importance to relieve its monotony. When the wind was tolerably fair the captain entertained us with astonishing tales of whaling adventures, to which I was always a most attentive listener. Being no sailor, and consequently very "green," the more I seemed to wonder at the improbable tales told me, the more extraordinary they became. The mate, too, indulged in the repetition of some old "sea yarns," and his jolly face laughed over with delight when he found any one disposed to credit stories which the greatest greenhorn in a whale-ship would have pronounced "gammon."

We were occasionally amused by the capture of a porpoise. The captain and mate were always greatly excited by the approach of these denizens of the deep; even at night the shout of "Porpoises, porpoises!" being enough to rouse them from their beds. The capture of one of these creatures is always an exciting scene. Whenever they sight a ship they come on towards it, dashing over the waves like so many race-horses trying to outvie each other in their rapid course, snorting and puffing the water in jets above them, and indulging in a variety of graceful movements. They generally appeared in schools of from six to a dozen, or more, and gamboled round the bow of the ship, crossing and re-crossing it with the greatest ease when we were sailing at the rate of ten knots an hour. Rapid, however, as are their evolutions, they present an easy mark to the har-

pooner, who stands beneath the bowsprit, beside the martingale. As the great fish glides beneath, the heavy harpoon is plunged into his back, and a line fastened to it being reeved through a block aloft, whence it passes to the deck, where several hands are ready at the word to run aft with it, the unfortunate porpoise is whipped up out of his native element before he can extricate himself from the barbed iron which has entered deeply into his flesh. If he is not quickly hoisted aloft, he not unfrequently succeeds in effecting his escape, his strength in the water being prodigious. When one porpoise is struck, whether captured or not, the rest of the school almost invariably leave the ship.

Safely on deck, the head is cut off, and the fish properly cleaned. The blubber, about an inch thick, between the skin and the flesh, is then carefully taken off in strips, and when preserved for "drying out," will produce a gallon or so of excellent oil. The flesh from the back is also cut in strips, and, after being hung up in the rigging for a day or two, is ready for use. It is then either made into what sailors well know as "porpoise balls"—a kind of forcemeat—or is cut into thin steaks, which, in taste as well as in appearance, are like very old, hard bull-meat. On a long voyage, however, the porpoise is a capital substitute for fresh beef; and, to those who are fond of it, the liver is quite as good as that of a hog, which it somewhat resembles. After the death of a porpoise, fried porpoise balls invariably accompany every meal for two or three days.

After we had been well-nigh a month at sea, a good look-out was ordered during the night, as we were supposed to be so near land that we might arrive at it before morning. By daylight a man was sent aloft, and scarcely had the sun risen above the horizon before the joyful sound of "Land ho!" delighted all hands. "Where aways?" "On the starboard bow." After a short interval the cry, "Land ho!" was

again repeated. "Where aways?" "Right ahead!" and, on the third repetition of the same exclamation and the same question, we were informed that it was "on the starboard beam." Every one now jumped into the rigging; whilst I, mounting to the fore-yard, beheld with the most intense interest, rising from the waters at various points, numerous little blue pinnacles strongly defined against the clear morning sky.

As we approached from the N.E., the islands arising to our view proved to be Dominica, or Ohevahoa, in front; Hood's Island, or Fetuhugu, on our right; San Pedro, or Onateava, on our left; and, in the passage between the two latter, Oatin. On gradually approaching these isles of the Pacific, peak after peak of their mountain-tops was perceived emerging one after the other from the sea, the islands extending in dark masses along the horizon. As we sailed along the shores of Dominica, the glowing tropical sun lighted up the landscape, revealing to our gaze the numerous bays that stretched up into the land, and the deep valleys, clothed with the most luxuriant vegetation. The Call-call mountains in the rear were seen, flanked on either side by precipitous spurs, which spread in all directions from the centre range down towards the sea, terminating in bold bluffs that received the shock of the Pacific.

Approaching the south-eastern extremity of Dominica, we found ourselves at the entrance of an extensive bay, protected on the extreme right by a massive wall of rock several hundred feet high, and extending for about a mile into the sea. Here we hove-to, expecting that a canoe would put out from the bay; but, to our disappointment, none of the natives, if any were settled there, appeared. In vain I asked for information from the captain and the doctor respecting the character of the place before us. So scanty were the particulars I could glean from them, that I began

to suspect that their boasted knowledge of the islands—at least of this group—was not much above my own. I therefore resolved to proceed through the narrow straits that divide the islands of Dominica and Oatin, and make for Resolution Bay, in the latter island, where the French were said at that moment to have a settlement. The distance between these islands does not seem more than three miles. A rapid current, setting southerly, hurries the voyager too quickly through a scene of such beauty that it is impossible to do justice to it by any description. On the left, Oatin rises in a sloping plain towards the mountains. When the S.W. point is turned, the shore is seen to be indented with various bays, whilst on the opposite coast the red, bare rock of the promontory before mentioned ascends from the ocean like a wall. Further on, though the rock is still precipitous, there are places where the inclination is so gentle that the ascent is practicable; such spots being clothed from the water's edge in a dense mass of foliage, save where here and there the overhanging cliffs protrude their black fronts, or where the mountain torrents have swept away the scanty soil with its verdant clothing, leaving bald red patches that rather vary than disfigure the landscape. The whole scene is enlivened by numerous cascades, which may be seen bounding over dark rocks or peeping through the deep shade of the ravines, whilst the base of the mountains above the whole extent of the passage is lashed by the waves, which beat against it in one line of sparkling foam.

On rounding the S.E. end of Oatin a lovely bay presented itself to our view. Either side was protected by dark, high rocks, against which the sea broke fiercely. At some distance, however, we could see the waves rippling gently on the yellow sand that fringed the upper part of the bay. An extensive cocoa-nut grove, at no distance from the shore, invited to the peaceful seclusion of its shady recesses. Even

the rough Jacks were impressed with the beauty of the landscape, and many an exclamation of delight escaped from them as we glided rapidly along this ever-varying scene.

It was supposed, as we approached it, that this might be Resolution Bay, to which we were bound; but on coming opposite its entrance, we could see no appearance of a settlement. Indeed, there was not a single habitation of any kind, not even a canoe on the beach. I was much astonished at this, as I had understood that the coasts of all these bays, and the valleys that descended to them, were inhabited by a numerous population. Yet in this inviting spot all was still as the grave. As some bold headlands to leeward, however, promised other inlets, we stood on our course pretty close to the shore. Beyond the first point we passed, another bay opened up with groves like the former, but too small for a ship to anchor in. Amongst the rocks our attention was attracted by an object moving, which we soon descried to be a man. We hailed him, but he seemed as anxious to avoid us as we were desirous of a closer interview with him. He crept cautiously among the boulders till near the level beach, when we fired a gun as a signal to him. This, however, only accelerated his movements, and rushing over the exposed space, unencumbered as he was by garment of any kind, he was soon lost to view amongst the trees.

Some heavy black clouds that had been gathering round the high mountain peak of Oatin now began to roll down its sides. At the same time the wind rose, and a violent squall struck us just as we hove-to in front of the entrance to a much more picturesque and spacious bay than either of the others, but the wind rushed through its rock-guarded entrance with such force that we were obliged to run from it. This was evidently Resolution Bay, some large white houses, together with a fort and signal-post, being distinctly visible. Although we also must have been seen by many on shore, no

flag was raised in reply to ours. We fired a gun to attract attention, but its only response was the echo from the mountains. No pilot boat put off from the shore, nor even one of the numerous canoes that I had understood would immediately surround a ship on her approach. Many absurd suppositions were imagined in explanation of this silence. One surmised that the French had murdered all the natives, and then had left the place; another, that the natives had killed the French, and were afraid of showing themselves; a third, that, like the celebrated Kilkenny cats, each had killed the other, and that none were left to tell the tale.

While we were still close to the entrance, we were again struck by a squall more violent than the former, for it caused the loss of our jib, a mishap which forced us to retreat.

As the mysterious silence that hung over the place still continued unbroken, we decided on shaping our course towards Nukaheva, the principal settlement of the French, and the residence of the governor of this group. Spreading our sails before the S.E. trade winds, we ran close under the western coast of Dominica, a continued line, uninterrupted by point or bay, many hundred feet in height, and clothed with one mass of undying foliage, save where the brown rocks beneath, indented with numerous caves, are washed by the ocean. Our attention was soon specially attracted to one of the latter, near which we saw something moving, which we discovered to be a piece of white cloth waved as a signal. We at once hove-to, waving a signal in return, when the figure of a man presented itself at the entrance, beckoning us to approach the shore; but as it would have been inconvenient to launch the boat at that moment, we proceeded on our course.

At the extreme S.W. point we were becalmed for the greater part of the afternoon, and drifted to a spot in rather disagreeable proximity to the breakers. The listless monotony of

the calm, however, was broken by a large school of porpoises sporting around us, two of which we succeeded in capturing. About sunset the breeze freshened, and during the night we made an easy passage to Nukaheva, some sixty or seventy miles distant. Daylight found us close off Typee Head, at the mouth of a spacious and lovely bay.

Typee, or Taipi Bay, the scene of many of those cannibal orgies recorded by sailors, probably not without some foundation, lies at the south-east end of the island of Nukaheva. A few miles further to the westward, running along a bold cliffy shore on the south side, we arrived at the bay of Anna Maria, which, from its being the French naval post, and residence of the governor, is the most important settlement in the group. The natural advantages of its position are very considerable. The entrance, about a quarter of a mile in width, is guarded by precipitous cliffs on either side, seamed with deep clefts by the action of the sea. The waves break in constant foam on several rugged islets at the base of these cliffs, making the entrance rather dangerous, especially as the wind here is very fickle, coming in gusts from various quarters. As we approached the bay, we perceived, on a high pinnacle to our right, the French flag floating from a watch-tower, and through the passage a spacious land-locked harbour, on whose silver waters a tall ship-of-war floated securely. As a whale boat, propelled by six lusty oars, was at the same time seen pushing out towards us, bearing, no doubt, a pilot to carry us in, we hove-to to receive him. He was no sooner on our deck than he commenced his task in a masterly manner, though, as we were informed, he had such a love for strong liquors, when he could procure them, that he was seldom in a fit state to take charge of a ship.

According to his own story he had at one time served as an officer in the British navy; but many years' residence

amongst the savages, together with habitual intemperance, had left few traces of the gentleman about him, though he was decently clad when he came aboard of us. His crew, six in number, being the first South Sea Islanders I had yet seen, were objects of considerable interest to me. They were fine, tall, manly-looking fellows, with a proud bearing and easy carriage. Their features were far superior to those of some Sandwich Islanders I had seen in California. The horrid system of tattooing, however, disfigures the men frightfully. In most of the islands of the South Seas the face is spared in the process. The gracefully-curved lines that I have seen traced on some parts of the body are decidedly ornamental, but in this island the countenance is disfigured with rude black patches, invariably in straight lines. The face of one of the natives, in the upper part, was enveloped from eyes to forehead in a perpetual mask; while another had on one side alone straight lines extending from the top to the bottom of the nose, and to either extremity of the ear. A third had, besides sundry smaller streaks of beauty, a coal-black patch across one half of the mouth and cheek. A handsome youth was ornamented with some fine hair lines drawn on one side of his face from the corner of the eye, the nose, and mouth, and another with sundry bars running entirely across the face like the visor of a helmet drawn down. Tattooing gives the face a wild, fierce expression, which is not characteristic of these people, who are generally gentle and timid, though not without cunning.

We sailed well up the bay, and came to anchor about midway across, not far from the man-o'-war, from which a boat was immediately despatched with an officer to board us. This official politely requested to see our manifest, and required a minute description of all arms on board, which, together with spirits, are the only articles not allowed to be sold to the natives. All other things you may introduce among

them, duty free, some pilot dues being the only charges. We then got a permit to land, a privilege which I did not at that time avail myself of.

The bay of Anna Maria is an irregular circle, perhaps a mile in extent each way, protected on either side by precipitous spurs coming down from the central mountains. The blue waters are fringed by the yellow sands of the beach, immediately behind which is the dense green foliage of the valley, which extends to the swelling hills that arise clad with autumn-tinted grass, ferns, or tall cane brakes, the whole surmounted by the towering dark mountains in the background. To the right of the bay, on a rising ground, is the fort, with its formidable guns, sadly out of harmony with the peaceful character of the scene. Below is the governor's house, with its orange-trees, handsome gardens, and grounds, and in immediate vicinity the other French Government buildings. On the left, peeping through the bread-fruit groves, and sheltered by the waving palm and the broad-leaved banana, are the cottages of the natives. The cool sea breeze which constantly fans these shores prevents that oppressive sultry heat which is so severely felt on continents, even in much lower latitudes.

In the evening I landed, and was requested by a sentry to call at the governor's residence, whither he accompanied us with an interpreter. The house is a handsome wooden structure, with extensive verandah, pleasantly situated in grounds ornamented with various European plants and shrubs. We were conducted into a spacious hall, whence, after awaiting for a short time his excellency's pleasure, I was ushered through a door to the right, where the governor, with two secretaries, was seated in an office, apparently immersed in business, though perhaps not a dozen ships call here in the year. A single company of soldiers and the man-o'-war in the bay are found sufficient to overawe the Mar-

quesan savages, some thousands in number. The soldiers and sailors, with a few missionary clergy and some servants, comprise the French settlement. In the fort there were at this time also two or three of the revolutionary chiefs of France, whom, as they were doomed to pass their exile in solitary confinement, we were not permitted to see.

The governor was at first rather dignified, but subsequently thawed a little, and became more agreeable. Having explained the object of our visit, he informed us that, with the exception of arms and munitions of war, there was no restriction on trading throughout the group; a regulation, he said, referring more especially to the leeward islands, as with the others they concerned themselves little. On withdrawing, the governor requested me to call at the depôt, to see if the commissary had any business to transact with me. We accordingly proceeded through a long avenue shaded by magnificent trees, all new to me, and soon arrived at the commissariat department, where, after some preliminary conversation, the functionary there remarked—

"Ah, I see you have a quantity of spirits and wine on board."

I knew he had none; and to Jacks of all nations they are indispensable.

"Oh, yes," said I, "only a small quantity. I wish my whole cargo was composed of these commodities."

"Why," said he, laughing knowingly, "you must have been very simple to bring any here. You know you are not permitted to sell them to the natives; but rather than that you should be at much loss in visiting our place, I would take some from you myself, if at a low figure."

"Oh, thank you," said I, "you are extremely kind; but, in fact, I have none to offer here, as I shipped them for another market, where I am confident of a much higher price than you could possibly offer me, even if you required them."

"But all the islands in the Pacific are well supplied from Tahiti," he replied.

"Pardon me, my dear sir," I said; "I understand there is quite a deficiency in Tahiti itself at present."

"Oh, not at all. The last vessel from that place informed us to the contrary."

"Yes; but the governor tells me it is a long time since any craft has been here from Tahiti."

After some more fencing—for this is the way business is done in these remote parts—I sold a small quantity—not so much as they required, making some three hundred per cent. over cost on most of the articles; and more than that on the brandy, which I confess was wretched stuff.

The following day, Sunday, the doctor and I called on the padre; but his manner being coldly polite, and our power of speaking French not very fluent, our visit was soon cut short. I then sauntered towards the governor's house, where, on presenting my card, I was admitted with less formality than on the previous day. Although the governor knew as little English as I did French, he was a perfect master of Spanish, with the aid of which, as I knew a little of it, we managed to bungle through a conversation of some length. His excellency told me that the French station at Oatin had been abandoned; and, as the natives on the island were at war just then, it was possible that they might have been at some other point, and had not seen us.

The following day the captain sent some men on shore to cut firewood and fill the water-casks, for which there is no charge here; and as the articles disposed of were soon landed, I myself followed to see something of the interior of the valley. I fortunately met the interpreter, who volunteered to accompany me. He was an Italian, long, lank, and dark-visaged, dressed in a black coat and white trousers, so short as to expose his bare legs; for though he had shoes, he had

no stockings. Our first visit was to the pilot's—a neat little white house on a rising ground, where he kept a trading establishment, and picked up from the natives the few dollars spent amongst them by the vessels that occasionally call at the port. He said he was supplied with goods principally from Tahiti, and I believe it. His small establishment is the only trading-post in the whole group; any other place would, in all probability, be too insecure.

We passed a neat garden with abundance of pine-apples, bananas, &c., which belonged to one of the priests; but my previous reception by a representative of their order had been so cool that I did not venture on a second attempt at fraternization. The king's house is near the beach, and as it was the first native edifice I had entered, I beheld it with some interest. Erected on an extensive platform, it is built of large stones, with flat surfaces. The structure itself, of bamboo, is some twenty feet in height at the back, which is a little inclined inwards. The roof, which is generally thatched with the leaf of the banana-tree, descends to about five feet from the ground, where it is supported by a proportionably low wall of bamboos, the sides inclining gradually to the rear. Inside, two massive wooden columns support a heavy cross-beam, to which the rafters are attached, a light frame sustaining them in front and rear. The bamboos are sufficiently open to permit a draught of air constantly to pass through, keeping the place pleasantly cool. Mats or *tapa* (native cloth) are also sometimes put up round the walls, or arranged so as to form partitions. The whole building is, perhaps, some forty feet long by twelve or fifteen broad. A pavement, similar to one on the outside, runs the whole length of the structure, and about half its breadth, from the front to a rounded piece of timber sunk in the ground about five feet from a wall that runs from one end of the building to the other. Inside of this space a quantity of mats are strewed,

where the natives sleep at night, or recline during the day, their heads resting on a wooden pillow, and their feet supported by the above-mentioned timber, or cooled on the pavement beyond it. The inmates, when I entered, consisted of several men, old and young, with women and children. Two or three young girls were quietly grouped in a corner, repeating some religious verses they had been taught by the clergy; and as their soft, black eyes, with long fringes half veiling them from sight, rested on the book or little crucifix, they seemed formed for devotion alone.

In several other houses which I visited, seeing the inmates similarly occupied, I said, "This is extraordinary. From what I have read of the Marquesas, there has been a great change effected here."

"Yes," replied my companion, "it is wonderful what the French clergy have effected."

As I had observed several air-holes which could have been produced only by cannon shot, I gently hinted that perhaps French artillery had had a little to do with the change also.

I wished to prolong my walk, and as my guide was forced to return, I pursued my ramble alone. Taking the first path that led inland, I was soon pushing blindly through a mass of shrubbery that overhung, and occasionally obstructed, the way. The pleasant sound of falling waters ere long led me to the banks of a stream that rushed swiftly through a deep-worn bed, where I stood transfixed by the scene before me. In a mirror-like pool reclined a youthful native, of form so perfect that she might have been a model for a sculptor. At first she was perfectly still; but soon, dashing her round arms into the water, she threw a sparkling shower of spray above her head, and as she flung back the long black tresses from her face and neck, she for the first time observed me. An exclamation of surprise escaped her, and springing to a sheet of tapa on the bank hard by, she threw it around her person,

and with a few agile bounds hastened to the top of the opposite bank. There, like a startled fawn turning to view its pursuer, she paused for a moment, and with the peculiar exclamation of the islands, "Ye-o-o-hu!" fled towards a hut I had not before observed, and disappeared from my startled gaze. While I yet stood transfixed, another nymph emerged from the hut, and then another, followed once more by the Venus of the crystal pool, with the addition of a little more drapery, all three waving their hands noiselessly for me to approach—a movement made by the South Sea Islanders in an exceedingly graceful manner, the arm being elevated above the head, while the hand is waved forward and downward. For an instant stories of the deceit and barbarity of the natives flashed across my mind; but the beautiful hands beckoning gracefully again, what man, more especially what Irishman, could resist the sirens? I sprang down the bank and across the stream, in my hurry plumping up to my knees in the water, whereas, had I taken it coolly, I might have crossed on the stepping-stones. Though I was not a minute in ascending the opposite bank, the three goddesses had flown. As they could only have reached the house, however, I at once made for it, and *sans cérémonie* walked in, to be received at once in the arms of my water-nymph, whom I knew by the coldness of her nose, which she rubbed most lovingly against mine—a peculiar kind of salutation which I had to submit to from each of the other fair ones. How shall I chronicle it? One of the lovely trio proved to be a backslider from the group of devotees I had a few minutes before seen so piously occupied at the king's house. I pointed significantly towards the place where I had previously seen her, uttering the word "missionary," which she repeated, indicating at the same time, by a sufficiently expressive sign, that she was "missionary" only from the lips—an avowal at which the other frail ones laughed immoderately. The girls now spread mats, and urged me to sit

down. They began to ask me a thousand questions, which, alas! in my ignorance of their language, I could not answer. The only words I could make out were one or two about the ship and the French, or "wee-wees," as they called them. Just then a gentleman with a tattooed face entered, and, not waiting for an introduction, came forward and shook hands, omitting the nose operation, but producing a pipe and tobacco, which, after lighting by flint and steel struck into a bamboo box of cotton, he handed to me. The man, whether husband or brother of the ladies, was evidently not the least jealous, but, pointing to them and to me, waved his hand towards the ship. I signed, was I to take the three? a question which he answered by a cordial affirmative. As I appeared to assent to the proposition, the three graces in their excitement expressed their delight by attitudes some of which, I must acknowledge, were not of the most decorous character.

At this stage of the proceedings, however, the man, who had gone for a moment to the door, hurriedly pronounced a few words, on hearing which the gay damsels speedily squatted themselves down in the further corner of the hut, looking as discreet as any maiden aunt could have desired. The Kanaka at the same time drew near to me and whispered, "Frani, Frani, mikinary!" and looking through the bamboos, I beheld my stockingless friend, with a Frenchman, passing near the place. When they were completely out of sight I was permitted to retreat, after another rubbing of noses from the young ladies, whose extraordinary change of conduct I could now understand. The character of the natives was unchanged; they merely acted a lie in their semblance of devotion. As I wound my way towards the beach through a grove of palm-trees, Moore's beautiful lines, so well exemplified here, recurred to my memory, and more bright eyes peeped from their huts as I sang,—

"Some looks there are so holy,
They seem but given, they seem but given,
As splendid beacons, solely,
To light to heaven, to light to heaven;
While some—oh! ne'er believe them,
With tempting ray, with tempting ray,
Would lead us—God forgive them!—
The other way, the other way!"

These young ladies I learned, on arriving on board, were among those who were eager to avail themselves of certain arrangements made, contrary to all decorum, by the sailors to receive after sunset visits from a number of the "belles of the bay."

That evening a young man, an American, came on board to offer his services as interpreter. As this was an experimental voyage, I was most anxious to learn the resources of the group, the closest in the South Seas to California; but, from the time already spent unsuccessfully, I had determined to proceed elsewhere. This young man, however, assured me that there was a great quantity of sandal-wood on the other islands, and that a good trade might be done there in live stock. As I had now discovered that no one on board knew anything of the group, I employed him, agreeing at the same time to carry four natives of Dominica to their native bay, together with a friend of the interpreter, and return with him and his companion to the neighbouring island of Roahuga, where they resided.

CHAPTER II.

Bay of Hana-ti-Tapa—A King and his Courtiers—Visit of the Queen—Her Costume and Adornments—"Me Tapa"—Anointing Oil—An Attempt at Conversation—A Proposal of Marriage—Hana-ti-Kona—Native Battles—Bay of Hana-pae-Oa—Shanaka, Motona, and Na Ahe—Stoical Indifference—The Waihenes at Hana-ou-Pi—Entertained by the King—A Night with the King of Eka Noa—A Native Mode of Smoking—An Excellent Repast—Marquesan Politeness—The Loan of a Wife—Sail along the Coast—Bay of Ta Ana—Vain Attempt to reach the Ship—Settlement on Resolution Bay—A travelled Marquesan Chief—A Brother Mason recognised by Dr. R.—Ransom of a White Man—A Three Days' Battle—Rival Chiefs—Natives of Oto Hana—Journey—An Irishman in the Marquesas—Visited in Sickness by a Wise Woman—Vai Mate—Reception on our Return to Hana-ma-Nu—Unfortunate Difference with the Natives.

IT is the law of the port to give twenty-four hours' notice before leaving, but as we had not been made aware of this fact, we received our permit to sail the morning after the evening on which we made application. At the time appointed, accordingly, we were standing out of the narrow entrance to this picturesque bay; and as the land breeze which blows throughout the night had not yet died away, we found no difficulty in getting out to sea.

We had a dead beat to the point we had left a few days before; the same distance we had performed in a night, on our voyage hither, taking us nearly a week to return. We arrived, without any incident worth relating, off the bay of Hana-ti-Tapa, on the west or leeward coast of the island.

The bay is small, and sheltered on all sides except the west, from which point the wind rarely blows. There is good anchorage in it, but room only for three or four vessels to swing at a time. We had not yet dropped our anchor when we observed the beach crowded with natives, and from the display of white tapa, the fair sex evidently formed a large portion of the multitude. Several canoes were already pushing out towards us. In one of the first of these was a figure arrayed in bright scarlet, who, the interpreter informed us, was the king, and in a few moments he and his naked courtiers were on board. His Majesty's robes consisted of a small scarlet blanket fastened with a wooden skewer across his neck, and a tapa girt round his loins. Most of his suite wore the tapa, while some were content with the fig-leaf. But for the scarlet vestment, it would have been difficult to distinguish this royal personage from the *canaille* that followed him. He occasionally, it is true, affected an air of dignity, which he was unable to maintain when he observed anything that excited his wonder or cupidity. He was invited, with two or three of his principal chiefs, into the cabin, from which the others were excluded. A watch was placed at the same time at different points of the ship, to see that nothing was pilfered by any of his suite. Some brandy which was handed to the king he drank with much satisfaction. His people made wry faces at it, which, nevertheless, did not prevent their asking a repetition of the dose. He willingly acceded to our request that he should remain on board all night—a necessary precaution, I was informed, against treachery—but begged us to send a boat ashore for his queen, a demand which was at once complied with. As the boat approached the beach, a great commotion was observable among the white tapas, who, disrobing in the most expeditious manner, rushed into the sea, and the next moment were seen stemming the tide with one hand, whilst

with the other they held aloft their white drapery. There were so many of them, that Jack was compelled most ungallantly to eject a large proportion, who, though they must have seen that the boat could not contain half their number, continued, like so many mermaids, to sport around it, now holding by stem or stern, now by the oars, and then off again, laughing and screaming with delight.

The queen, on arriving on board, came immediately aft, together with several of her attendants—dames, we presumed, of high degree. Some slipped to the forward part of the ship, and not a few remained in the chains beneath the bows. The queen was clothed in the usual sheet of white tapa, which, leaving the right arm bare, is cast over the left shoulder, and completely envelopes the form to the ankles. Her hair, raised entirely up round her head, was folded towards one side into a kind of pinnacle, which was swathed in a roll of very fine tapa like muslin. Her ears were perforated, and ornamented with curiously-cut bones or ivory, and around her neck were some strings of scented nuts and wreaths of flowers. The arm was tattooed elaborately, from the finger ends to near the shoulder, with a deep blue tinge which was not unbecoming. Her feet and ankles seemed to be covered with beautifully-worked blue stockings; and as I stooped to admire them, Her Majesty, flattered by the attention, rather shocked my modesty by suddenly, amid the uproarious mirth of all her court, lifting the drapery to such a height that I observed the same delicate tracery, which was evidently due to the art of the tattooer, extending above the knee. A few lines were traced vertically on the lips, and an ornamented scroll decorated the ears. The maids of honour were dressed much alike, some wearing wreaths instead of tapa on the head, and some flowers instead of the bone ornaments in the ear. Few were tattooed, except on the fingers and lips. I presume it was my admiration of Her Majesty's stockings

that pleased her, for her attentions became so pointed that I was compelled to make a hasty retreat from the cabin.

The deck was now crowded with the beauties of Hana-ti-Tapa, mostly clad in white tapa, though I blush for the sex in recording it, some of them, who, no doubt, in their aquatic gambols had lost their simple robes stood in nature's primitive attire; and, many of them being of unexceptionable form, illustrating the poet's words—"Beauty when unadorned's adorned the most." One of these dark-eyed beauties, that would have formed a model for the Venus de' Medici, as she stood in the same modest attitude, particularly attracted my attention. There was a considerable swell running into the bay, and as the ship rolled from side to side, she was much disconcerted, being obliged occasionally to catch at something to preserve her equilibrium. As I approached her, laughing, I acknowledge, at her distressful situation, she modestly crouched down to the deck, enshrouding herself in her long black tresses, still dripping from the tide, repeating in a supplicating tone, "Me tapa, me tapa!" and with an appealing look stretching forth her beautifully-rounded arm, and a hand whose tapering fingers the noblest lady of our own bright court might be proud of, to solicit some clothing. Who could resist the appeal? Returning to the cabin, I brought her a piece of calico, which she hastily flung over her shoulders in graceful folds, and then sprang up, her whole manner changed. Her eyes sparkling with pleasure, she gave me the accustomed salutation, and then started off to a group of her companions to display her acquisition, and to join in the toilette which they were performing, anointing their bodies with a fragrant oil, which they poured from a small gourd or nutshell, intermixing it with prepared turmeric, of which there is abundance on the islands, and which gives the skin an agreeable yellow tinge. As this preparation very easily rubs off, and

the odour of the oil is not agreeable to all, it is not desirable to come into close contact with those thus anointed. The fragrance of the flowers and shrubs from which the oil is extracted is, indeed, exquisite, but the cocoa-nut adds a heavy smell that is offensive.

Wringing the water from her tresses, and with her small fingers combing her hair into folds which she placed jauntily on one side of her head, my Venus had soon completed her toilette, and, with the addition of a wreath of flowers around her neck, came bounding towards me, evidently quite proud of her improved appearance.

"Well, Venus," said I, "you are very pretty."

"Me no Venusy, me Tahea," said she, shaking her head disapprovingly.

"Oh, your name isn't Venus, it's Tahea?"

"Eh, eh!" said she.

"Why, Tahea, you speak English."

"Eh!" (nodding with much satisfaction). "Me see Nukaheva too mushy."

"Oh! you've been in Nukaheva a long time?"

"Eh, long a timey."

"Nukaheva very good?"

"Eh; Nukaheva goody long a timey, by, by, Francy too much poo, poo" (imitating the action of firing a gun). "Nukaheva no goody."

This was about the extent of her English, for after a few more attempts to continue the conversation, it entirely broke down. She was evidently very proud of her accomplishments, and speaking about as much French as English, considered herself quite a linguist.

I was about to re-enter the cabin when Tahea, laying one hand gently on my arm, the other on her own bosom, looked into my face with the most bewitching expression, and whispered, "Me you!" What was to be done? This was

unmistakably a proposal of marriage, and as I had never before been placed in the same position by a young lady, I was in a very awkward predicament. I felt, however, that it would be decidedly ungallant to refuse; so imitating her own manner, I nodded my head, saying, "Eh, eh," and hastened into the cabin, whilst she, screaming and clapping her hands, bounded off to her companions.

As it was near sunset, the vessel was cleared of the crowd, with the exception of a select few in attendance on the king and queen, who were allowed to remain.

We stayed three days in this place, during which time we purchased a considerable quantity of sandal-wood and some live stock, all at a cheap rate, barter being carried on chiefly by means of firearms (old flint guns were preferred to percussion), powder, flints, balls, tobacco, cloth, common scarlet blankets, &c. On the third day I went on shore after dinner, and on landing was led by some of the natives to what I supposed to be the king's dwelling, but which I subsequently learned was the "Tai," a kind of assembly-house, where a number of the warriors of the bay were now congregated, having a jollification with spirits procured from the ship, enlivened by occasional wrestling matches, throwing the stone, &c. I was invited to join them in their games, but in their present rather elevated condition I did not think it prudent to do so. I asked the king, through the interpreter, after Her Majesty, and said I expected to see her in the house, at which they all laughed, exclaiming, "Taboo, taboo." The house, I learned, was set apart as a kind of gentleman's club, which, by the law, it was death for a woman's foot to desecrate.

The king asked me to call on the queen, and sent a lad with me to point out her residence, a house prettily situated on the edge of a stream, just at its entrance to the bay, and shaded by groves of bread-fruit and palm-trees. A small

canoe floated on the water, about which a number of children —I might almost say infants—were sporting, swimming, diving, and jumping. Some of them certainly were scarcely beyond the age when children in our country would not be trusted to walk alone, much less perform such aquatic feats. As we approached I discerned the queen and her party, seated on the sward near the river's brink, in no expectation of my appearance, which caused a most undignified sensation in the royal court. How they shouted, laughed, and yahooed whilst a place was made for me beside the queen, a position of honour which, as she was rather *passée*, I would willingly have exchanged for one less distinguished.

I was astonished to find here a woman from the Sandwich Islands who spoke English tolerably. How on earth she ever found her way to this place is a mystery. Here also, for the first time, I saw the sister of the king, a very beautiful girl, who, although young, had her arms and ankles elaborately tattooed. On turning to speak to her, I was amused at the air of dignity she at first assumed. As this, however, prevented her from participating in the amusement that was going on, she was constrained to throw it off and join the fun, which she did heartily. They turned up my sleeves, and unbuttoned my shirt, uttering exclamations of surprise at the whiteness of my skin, and contrasting it with their own, from which I judged that they could not have had much intercourse with foreigners. The princess, on her departure, asked me to visit her at her own house, where she was then going, an invitation which I declined.

Business was now concluded here, and we only awaited the land breeze, which always commences with sundown, and the ebb tide, to proceed to sea.

That night accordingly, when the land breeze sprang up, we put to sea, and the following morning stood along the shore to the north. The adjoining bay of Hana-ti-Kona we

did not enter. Here we observed that the village, instead of being in the valley as usual, was situated on a pinnacle of the northern ridge that protects it, thus affording the inhabitants more safety from their powerful neighbours of Hana-ti-Tapa, with whom they were at war. Their battles, however, are not very bloody, the hostile armies firing from the opposite ridges, with a mile of valley intervening, accompanying the musket shots with almost as effective volleys of shouting and hooting. If one or two men are killed in a battle, it is considered a bloody one, and is recorded for years in their history. Not unfrequently many captives are taken by ambush parties, and only a short time previous to our visit a number of young girls, whilst fishing by torch-light on the rocks, were seized, and became sacrifices to the cannibal appetites of their enemies.

On the west or lee side of the island there are some good though small harbours, in which vessels of any size might find shelter. As so much unnecessary time, however, had been lost, I resolved in future merely to land in the boats, and let the brig lie off and on. By this means I was enabled to day to visit the bay of Hana-pae-Oa, where I was shown an oven erected with the design of cooking for their cannibal orgies a white man who had killed one of their chiefs. The destined victim, however, had meanwhile escaped to another island, and it was by no means probable they would find an early opportunity of gratifying their revenge.

We visited next Shanaka, Motona, and Na Ahe, the latter one of the most fertile valleys I had yet seen, small, but with a considerable proportion of level land. At Paw Maw, the most northerly bay on the west side, and the largest, we landed the boys, who had been long absent from their native valley. I was astonished at the stoical indifference manifested by their people on their return. Few of the men of the tribe—who were for the most part fishing with long

poles of bamboo from the rocks around the bay, in which they had abundance of sport—left their occupation.

This is the most extensive though not the best bay on the lee side of Dominica. Being open to the roll of the ocean, with a wind from south to west, it would be dangerous. The north side is protected by a promontory of precipitous rocks, that runs like a stupendous pier out into the sea. During the two days we remained in these bays little business was done, and on the third morning we were on the weather side. The whole line of this coast is indented by little harbours, separated by high cliffs, terminating in bold bluffs, on which the ocean continually dashes in foam. The bays, being frequently rough from exposure to the east winds, are rarely visited by shipping. The first we entered in the boat was Hana-ou-Pi, the most northerly. On coming between the bluffs, I saw the beach already covered with natives, and we had not reached half the distance to shore, when we beheld a host of them in the water swimming towards us. Fearing some treachery, I looked to my pistols, but the interpreter told me they were only the Waihenes coming to greet us, and I soon perceived that they were indeed all young girls. On they came, shouting, laughing, and playing in the water like a shoal of mermaids, till we were in their midst, when it was with the greatest difficulty we could advance. We were also in momentary danger of a capsize from the number that endeavoured to clamber into the boat, most of whom we unceremoniously ejected. Their costume was the simplest that can be adopted. A few had a girdle of leaves around them, but most had not even this unpretending garment. At the suggestion of the interpreter I allowed two of the chief personages present to come into the boat. The rest desisted from their efforts to board us, but clung about the boat, or swam around it with one hand, whilst, with the other extended towards us, they exclaimed,

"Me backey, me backey." These girls are all fond of manufactured tobacco, which, though the weed grows luxuriantly on all the South Sea Islands, they do not themselves know how to prepare. We landed on the rocks near a little cascade that burst from an overhanging cliff, and fell into a wide basin of fresh water clear as crystal. Some children were here filling water-shells; and the young women, I observed, as they emerged from the sea, threw themselves into this bright bath before resuming their tapa, the salt water being considered injurious to the skin.

The king of this place met us at the beach, and invited us to his house, where a hundred questions were asked and answered. Some of his people were busy preparing a meal which, when placed before us, was not very inviting in appearance. It consisted of "poey-poey," made from the bread-fruit with the expressed juice of the cocoa-nut, like rich cream in appearance, but stronger in taste. The bread-fruit is cooked on a fire of wood, and the skin being stripped off, the fruit has the appearance of a large round loaf without the crust. This is carefully pounded with a stone pestle in a wooden oblong bowl or trough, and some bread-fruit that has been buried in the ground until it is in a fermented state, and very sour, is added to it. This gives the poey a sharp, pleasant taste, and makes it lighter. After these are well beaten together, the cocoa-nut milk is thrown over the whole, and after it has been properly cooked it is served up rather warm. As it was intended the interpreter and I should both eat out of the same dish, an operation which must be performed with the fingers (knives, forks, and spoons being rejected by this primitive race), I drew a line of demarcation between us across the bowl, to the great amusement of the bystanders. I found some difficulty in conveying the paste-like substance to my mouth. One of the lookers-on, who had been laughing heartily at my

attempts, dashed his two fore-fingers into the mess, and rolling them quickly round until they were thickly coated with it, passed it through the milk, and then throwing his head back, and opening his mouth wide, shoved in the two fingers and their contents as far as possible, and after a moment's gurgling and sucking, drew them out without a particle of the mixture adhering to them. As he was about to repeat the operation, I stopped him, to the great amusement of his friends, who indulged in another peal of laughter, especially when I repeated the words, "Maitake, maitake" ("Good, good"). Were it not for the mode of eating it, this really is a very palatable mess.

The next bay, that of Moa-ia, together with one or two smaller ones, we visited that day, passing occasionally to the ship, which kept close in shore, to put our purchases on board. Near sunset we entered the bay of Eka Hoa, the king of which was a particular friend of the interpreter. The latter assured us that the goods in the boat might with perfect safety be removed to the king's house, and we therefore decided to remain there all night. We proceeded along the banks of a stream which, though now a mere brook that we crossed several times without wetting our feet, showed, by the immense boulders that filled its bed, that occasionally the mountain torrents swelled it into an impassable river. It was a pleasant, cool walk of about half a mile in length, during which we were completely sheltered from the declining rays of the sun by the dense foliage of the nodding palms, or the broad-leafed plantain, the stately bee, or the spreading bread-fruit. On arriving at the king's house we were, of course, surrounded by a great concourse of the natives, and a particular bustle amongst the female portion of the household showed that active preparations for a hospitable reception were in progress. The king's entire body was so covered with tattooing that no part of the original colour of the skin

was discernible, and he looked much more like a negro than a Kanaka. He sat at one end of the house, whilst we squatted on mats before him, encircled by a hundred wild faces, urging more of their excited inquiries in a minute than we could answer in an hour, and making such a din that the king had to call them to order, and even to expel some of the noisiest of them. Pipes were, as usual, introduced. Some of the natives used a piece of green banana or palm leaf rolled up in a cone or cheroot shape, the narrow end of which they put into their mouths, when they had filled it with tobacco. After a few whiffs they passed it to the next person, as they did also with the pipe, and no doubt thought us uncommonly selfish in our protracted use of those which we had appropriated. At supper, which was soon announced, the broad green leaf of the banana served us for a table-cloth. Some roasted bread-fruit, like a large white loaf smoking hot, together with excellent fish, "bonita," cooked in leaves, with an accompaniment of bananas, fayees, and roasted taro, formed an excellent repast for hungry travellers. The water of the young green cocoa-nut, fresh from the tree, afforded us a cool and delicious beverage. The fluid found in the old cocoa-nuts, commonly called milk, bears little if any resemblance to that of the young nut. The former is never drunk by the natives, being considered unwholesome, which it certainly is.

Supper over, and being fatigued by the day's labour under a broiling sun, I expressed my wish to retire to rest. The house was consequently cleared of visitors, the king, queen, and family alone remaining with us. The lights of the huts had gone out, and I was just falling off into slumber, when I was startled by some one taking a place beside me. I was awake in an instant, and seized the intruder, whom I ejected in the most unceremonious manner, at the same time calling out to the interpreter, who, with the king, was immediately

at my side. To my dismay I found that my visitor was a personage no less august than Her Majesty the Queen. I, of course, expected a tragic scene. Thoughts of the "green-eyed monster" flashed across my mind, but, to my surprise, the king informed me it was all right; I being "Irikè" (king of the ship), and he king of Eka-Hoa, he only acted with Marquesan politeness in presenting me with his wife. I was now in an awkward position; I had seen a play entitled, "The Loan of a Lover," but never heard of the loan of a wife before. I expressed my astonishment to the interpreter that so matronly-looking a lady should act so indiscreetly—a statement which he rather freely translated into something like a remonstrance that the lady was too old for my taste. Her Majesty, whose womanly vanity was greatly piqued by such an avowal, at once went off in high dudgeon, and the king himself was by no means pleased at my conduct, in showing so little appreciation of the marked favour with which he had treated me.

The following morning, on visiting the ship, I arranged with the captain that I should proceed in the boat along as many of the bays on this side as I could visit, returning to the vessel at our starting-point. Many of the natives here understand how to pull a good oar, and on this occasion I took a crew of them, amongst whom was a young fellow who seemed to have taken a particular liking to me. As is usual in such cases, he became my friend, and we exchanged names, a custom common among the South Sea Islanders, by whom it is regarded as establishing a kind of relationship, not only between the parties, but their people generally.

The sail along the coast was a most delightful one, though the sun was excessively hot. The rowers partially protected themselves against it by anointing their bodies with cocoa-nut oil. The numerous bluffs here are for the most part precipitous and rugged, crowned, too, by a forest of "Ito,"

or iron wood. The surf breaks on them with awful force, and as we passed from point to point our fearless boatmen hugged their base so close that we were frequently in the swell which the next instant foamed on the cliffs, and rising to a great height was dashed back in light spray from the overhanging rocks. The deep bays still presented the same quiet appearance, and every little indentation that was at all protected, was clothed with foliage to the water's edge. In one place, along a ledge of rocks, a spot was pointed out where a number of young girls had been seized and carried off to California by an American captain to be sold to the highest bidder, for the worst of purposes.

After entering one or two minor bays, without any success in trade, we proceeded at once to the great one of Ta Ana, that which we had first observed on approaching the Marquesas, and the most capacious in the island. The rocky promontory, standing well to northward, shelters not only this but two adjoining bays, of which more hereafter. The natives of my crew were afraid to land here, their tribe being at war with the people of the place. We therefore lay on our oars while conversing with the natives assembled on the shore, one of whom swam to us with some fire held aloft in one hand to light our pipes. They were very anxious for the vessel to come into their harbour, but the interpreter said he did not consider it would be worth while, and, in fact, was so anxious to get away that I suspect he was afraid of being amongst them himself. It was late in the afternoon when we left Ta Ana. We had still several miles to pull before our return to Eka-Hoa, and, with a tired crew and a considerable sea on, we did not make much progress. In our course we passed the ship at some distance, steering towards the point we had left. We raised a signal, but as the sun was declining behind the high hills of Dominica, and we were in the shadow of the land, possibly those on

board did not observe it, for she held on her course. Not doubting, however, that she would soon round to, for the appointed place of meeting, we proceeded towards it, and entered the bay at sunset. Our long delay had produced some anxiety among the natives, with whom we were now on the best terms, and the crowds on the beach received us with shouts of welcome. They were most urgent that I should remain another night with them, telling me the ship had sailed and I should not find her. I was not to be detained, however, to the great distress of my young friend, who had prepared for my supper a baked piggy-riggy, which was now brought down to the boat and put on board. After a rubbing of noses all round we left, many of the poor people being apparently really sorry at our departure.

The sun had already sunk below the horizon when we cleared the bay of Eka-Hoa, and the short twilight of the tropics left us but a few minutes to discover the vessel. As we stood out into the wide Pacific the clouds were tinged with the brightest crimson by the rays of the departed orb, and the waves, tinted by their reflected colours, danced brightly around us, whilst the tall pinnacles of Dominica and Oatin showed their sharp outlines in bold relief against the glowing sky. The scene was a most lovely one, and I was able to contemplate it with the more satisfaction that we discerned the vessel, though at a considerable distance, standing off the straits between the islands. The sea breeze had fallen away, but a gentle land breeze, just enough to fill our sails, began to breathe over the water, and we glided pleasantly, though slowly, on our way. We soon observed, however, that the ship was standing over towards Oatin, and in half an hour or so she passed beneath the shadow of the land, and was entirely lost to our view.

We now, therefore, stood out to sea, to cut her off when she again left the land. By this movement we lost the wind

and were compelled to take to our oars. After an hour or more of hard pulling, we distinctly saw a light, evidently a signal, from the ship to the shore, which we made for. At the same time a fire which we had been observing for some time on the hills of Oatin, suddenly began to spread. The cane brakes and jungle had taken fire—a common occurrence on the islands—and the flames ran along the hill-side, producing so strong a glare that the minute light from our vessel could no longer be distinguished. We had been for some time thus pulling towards the shore, when one of our men called out, "A light to larboard," and there it was, sure enough, at no great distance, passing us in an opposite direction. We hailed, but it was too far off, and the noise of the sea and wind, now considerably risen, was so great that any lesser sound could not be heard. We put about, and again stood to sea, the blazing hills of Oatin fortunately affording us a good landmark. The breeze, however, was felt by the ship more than by us, and consequently it was not long before, like an *ignis fatuus*, it again disappeared. It must have been now considerably past midnight, and all hands were completely exhausted. We were far both from Dominica and Oatin, but, though very dark, we could see the little island of San Pedro looming up at no great distance. Though its shores are bold and inhospitable, we resolved to try what shelter it would afford, and after some two hours' labour we discovered a little cove where we found anchorage for our grapnel, and though the waves broke in boiling foam on the precipitous cliffs, we were so completely worn out with fatigue that we all at once sunk to sleep.

With daylight we awoke, stiff and wet, either from the spray or rain that had fallen on us during the night. We now found that the little roast pig had been a most opportune present. A jack-knife soon divided him into equal portions, which we quickly disposed of. With freshened energies we

withdrew from our precarious position, and on rounding the first point, saw the vessel once again near the Straits of Oatin. An hour or two's sail brought us alongside, to the astonishment of those on board, who expected our approach from the land side, as they supposed we had been all night in Ta Ana Bay, into which they had seen us enter, but from which they had not perceived our exit—at least, such was the captain's excuse for not attending to his appointment.

Notwithstanding our repulse from Resolution Bay, the glimpse I had had of it made me anxious to see more of the island of Oatin, and I ordered our course in that direction. Again we stood through beautiful passages between these picturesque islands, and about mid-day entered the bay, on this occasion with a fair wind. Cook's Resolution Bay—where a number of ships of any burthen may float in tolerable security, requiring, however, owing to the frequent gusts and sudden squalls, good ground tackle—is quite as beautiful as that of Nukaheva. The island, now almost depopulated by the wars of the natives, many of whom have been driven from it by the present king, affords facilities for cultivation equal, in proportion to its extent, to those of any of the group. The old French fort to the right, and in front some French buildings of wood, now evacuated, together with a few native huts, are all that remain of the settlement.

We had scarcely come to anchor when we were visited by the king, in a whale boat rowed by four white men. Like other old chiefs, his body was entirely black with tattooing. On conversing with him, I found he spoke very tolerable English, and a little French. He informed me he had been to London, having visited England in his youth, as a sailor, as well as some parts of America. His travels, however, do not seem to have elevated his moral character, for he is said to be exceedingly avaricious, tyrannical, and ambitious to make himself master of the whole island.

We landed on the left side of the bay, on a platform of rock that forms an excellent natural pier, and proceeded at once to the house of the king, to which we had been invited. We found that His Majesty occupied one of the French buildings, now falling to decay, in a room in the upper part of which, furnished with table and benches, a bottle of brandy, with glasses, was laid before us, the king himself proposing our health and prosperity to the voyage. Dr. R——, who had subsequently a private audience with him, informed me that he was a member of the masonic order, strange though it may seem that this society should extend to a place so savage and remote.

All the present inhabitants of this island might be sustained in one of its valleys, while in the other available parts could be grown excellent crops of sugar, coffee, cotton, or other tropical products. As there was no business to be done here, and I was anxious to gain Hana-ma-Nu Bay, in Dominica, where I understood there was a quantity of sandal wood ready for shipment, before nightfall we weighed anchor. The king, who had come on board with us for some present in acknowledgment of his hospitality on shore, was on the point of taking his departure, when one of his crew, an Englishman, came aft and begged the captain to take him from the island, as he was living in a miserable state, "a complete slave to this black nigger," as he most irreverently called the king, "and in momentary fear of his life." The captain refused. These "beach-comers," he said, "were a bad lot, and the first to turn against you, no matter how much they were indebted to your kindness." I, however, interceded for the man, as I was sorry to see a countryman in such a position; and after ransoming him by a small payment of 10$ to the king, he was shipped on the articles under the appellation of "Joe." How far the captain's words were true, subsequent events will prove.

We arrived in Hana-ma-Nu Bay at an eventful moment, just on the termination, namely, of a three days' battle, in which not a single life had been lost, though much powder had been expended, the combatants taking care to keep out of range of the balls, many marks of which we saw on the bread-fruit and palm trees. In this bay there were two claimants to the dignity of chief. One of them was a man who, having been driven from his native valley for his insubordinate conduct, had some years ago taken refuge at this place, where he was subsequently joined by several kindred spirits. The king, an imbecile old man, with little authority amongst his own people, had not resolution enough to expel his unwelcome visitor, notwithstanding that he had soon given evidence of his intriguing character and ambitious designs. Being a man of great prowess, he soon found admirers in the valley of refuge, supported by whom he laid claim to the sovereignty of the bay, and demanded dues from the shipping that occasionally visited it. It was between him and the weak old king that the battle of which I have spoken was fought. He had thrown up some stone defences, which the king's party, though much more numerous, were afraid to attack, whilst, on the other hand, his men feared to leave their shelter to proceed up the valley against a much superior force, hid in a dense cover. An armistice had, however, just been concluded, by which the bay was for the time divided between these rivals; but, in all probability, the next engagement would place the usurper in possession of the sovereignty of the whole bay and valley.

We had not long cast anchor before the rival potentates were on board. The decrepit old king, who wore a red blanket, and had a pretty pet bird, which he frequently caressed, was evidently ill at ease in the presence of his adversary. The latter, a man of Herculean frame, naked, except for the maro, stared his opponent in the face, and made

no secret of his contempt—laughing and sneering at everything he said or did. As we found that it was the parties up the bay with whom we had to trade, we shifted our vessel to the side claimed by them, to the great indignation of the giant chief, on whose side we had anchored. A few presents, however, appeased his wounded dignity.

We at once commenced to take in sandal wood, of which there was a quantity already prepared, and a much greater quantity in the mountains, which, dreading an ambush from some of the hostile parties, no one on either side would venture to go in search of—treaties being observed here only as long as they are found convenient. I, therefore, resolved to proceed inland to see whether an accommodation might not be effected by which we could secure it. I also learned that there was a considerable quantity collected in Ta Ana, on the opposite side of the island, where we had already called, and in Oto Hana, near it, which we had not visited, as the natives were represented as being particularly savage. I determined, therefore, while on my trip into the mountains, to descend on the opposite side, and learn whether it would be worth while again to take the ship round. A Peruvian, who had lived for many years on different parts of this island, agreed to act as my guide and interpreter. When the natives learned that I was about to undertake the journey, they gathered in numbers around me, beseeching me not to venture on it, as the Ota Hanians would surely kill us all.

Our road lay up the valley, for some three miles, principally through the now dry bed of a river, filled with huge boulders, which told of the power of the torrents that sometimes washed through it. Though the houses of the natives are generally situated near the beach, at the upper end of this valley, on a little knoll, surrounded by groves of bread fruit and bananas, was a neat cottage and garden, belonging to a white man, named George, on whom we called. Here

he lived with his native wife and children, secluded from the world, and apparently happy. On entering the garden, to my surprise, I found a decently clad man working amongst the pine-apples. He invited us into his house, and placed before us ripe fruits, with the ever-ready pipes and tobacco. As he had little the appearance of that class of runaway sailors common amongst the islands, I asked him how he came to isolate himself in that retired spot. He told me he was a native of Ireland, had emigrated to America, and not being successful there, had left it in disgust, shipping, as a raw hand, on board a whale ship. Such a life was naturally uncongenial to him, and, on arriving at this bay, he had requested the captain to put him on shore, with his chest. Though the natives, of course, at first stole most of his things, he soon got on a good footing with them, and took to himself a wife, with whose family he lived some time. By cultivating some potatoes and fruits, which he sold to the ships that occasionally visited the place, he was enabled to purchase the piece of ground on which he now lived. I expressed my astonishment that he had not come down to the vessel, as white men invariably do. He said that at first he had gone on board every vessel that arrived, but being apparently looked on with suspicion by the officers and crew, he never went now unless he had the produce of his ground to barter. "But," added he, with his native blarney, "had I knowed that I should have had the pleasure of meeting so agreeable a gentleman as yourself, I should certainly have been there before this."

Having finished our light repast, and knocked the ashes out of our pipes, we prepared to resume our journey, and George, as our host was called, consented to accompany us. Nearly opposite his place, we began to ascend the cliffs, by what was called a path, scrambling at first among the huge boulders that for ages had been tumbling from the heights

above. We soon reached the dense wood that springs out from the precipitous mountain-side, and, by aid of the branches, raised ourselves from point to point, occasionally getting a foot-hold in clefts of the rocks, or clinging to tufts of grass. Our path then lay over the face of one of the highest cliffs in the island, in some places quite perpendicular, where roots of trees, or holes worn in the rocks, were the only holding ground.

Leaving the others at the first hut we came to, with instructions to await our return, the Peruvian and I pushed forward about two miles farther down the valley, passing through groves of cocoa-nut trees, and scrambling over masses of the fallen fruit decaying on the ground, which might be converted to valuable account. With the cocoa-nut, the banana, the taro, and other trees, the natives must have abundance of the necessaries of life. The first house we arrived at was the residence of a young chief, a friend of my guide, who gave us a hearty welcome, and soon laid before us an ample provision of fish, fowl, and roasted bread fruit—a most acceptable supper for wearied travellers. In conversation with our present host, I found that he was the legitimate heir-presumptive of Oatin (his father the king, with his family, having been driven off to Dominica by the present usurper). He had recently taken to himself a young and beautiful wife, who, according to the usual liberal hospitality of the Marquesans to *illustrious strangers*, was placed at my disposal.

The following morning, though stiff with the previous day's travel, we resumed our journey to the valley of "Ota Hana" (the Vale of Spirits), the scene of many wild legends. Our route lay near the coast, over hills, for the greater part destitute of trees, but covered with a luxuriant verdure. Occasionally we passed through shady glens, each with its pleasant brook, or pushed our way over extensive plots covered with wild pine-apples, whose rich fruit formed but a poor salve to

our wounded limbs, torn by their jagged leaves. Throughout the day the sun had been oppressively hot, and we were completely worn out when we reached the first village, delightfully situated beneath the shade of an extensive bread-fruit grove, near the margin of a wide stream. The natives are more dreaded than those of any other part of the island, and the wildest legends that are told have reference to them. Our arrival produced the greatest excitement. Crowds assembled around the hut where I lay on some mats that had been promptly spread for me, and refreshed myself with a cooling draught of cocoa-nut water. I was too much fatigued to take any part in the conversation, and allowed my guide, whom the people greeted as an old acquaintance, to have it all to himself.

The Peruvian, seeing me so exhausted, begged me not to proceed, as he said I was worn out, a thing which I would not by any means admit, but, as soon as I had obtained some rest, rose to resume our journey. We were followed by a crowd of the villagers, among whom was a young damsel, whose curiosity never seemed satisfied, and whose volubility of speech was only equalled by her boisterous peals of laughter at the jokes of our merry guide. This girl was celebrated as a beauty, but at the present time her face was so disfigured by some green pigment with which it was smeared that it was difficult to distinguish a single feature of it. When this pigment, which is worn for a week or two, is washed off, the skin appears much fairer, a circumstance which may in some measure account for the fact that the females of the Marquesas are of lighter complexion than those of the South Seas generally.

The sun continuing to pour its vertical rays on our path, my head ached violently, and I was in a fever. My limbs too began to swell before we arrived at the little harbour of "Vai Matè" (Dead Water, as the native name

implies), where the shelter is so complete that a ripple is seldom seen on its land-locked waters, and in any weather vessels may lie with the utmost security. I felt so unwell, however, that I could not then enjoy the beautiful scene, and making my way to one of the first houses in the village, I threw myself on the mats. The place was of course soon crowded with visitors, who manifested the greatest sympathy when they heard I was sick. Fruit was offered in abundance, and some even hurried off to a distant part of the valley to fetch a wise woman, skilled in the healing art. On her arrival, after giving me something to drink, she commenced rubbing, pressing, and pinching me, proceeding from the feet upwards, and accompanying her actions by a kind of wild song or chant. Whether it was owing to her skill or not, I cannot say, but certainly the fever speedily abated, my head ceased to ache, the swelling and pain of my limbs disappeared, and I was soon enabled to go out to look after business.

I was more pleased with this spot than with any I had visited on the Marquesas, and if the natives were a little more civilized it would be, in many respects, the most eligible point for a settlement. The valleys, which are broader and more capable of cultivation, produce more fruits than the inhabitants can consume; there is abundance of water power and pasturage land, without ascending into the mountains, and the tranquil little cove of the "Dead Waters" would afford perfect shelter to the tiniest craft.

We had left Ta Ana by daylight, and as it was now late in the afternoon, and we had to return that night, it was time to depart. The sun, fortunately, was not so hot as in the forenoon, and I did not suffer so much from fatigue in consequence.

On our return to the young chief's house at Ta Ana, we found preparations of an unusual nature had been made; lots of taro, bananas, and bread fruit, and above all a nice

little pig, being ready for the oven. The oven is prepared by heating stones on a fire of wood. When the stones are sufficiently hot, the articles to be cooked are placed amongst them, well wrapped up in the broad leaf of the banana, the whole covered with earth, and after an hour or two they are taken out, delightfully cooked. Hunger, I dare say, generally added a good zest to my appetite whilst travelling amongst these people, but I always thought the food cooked in this way superior to that done in the most approved French style.

The following morning, much refreshed, we started back to Hana-ma-Nu, where we arrived without accident or adventure. On proceeding down the valley, however, I soon discovered that something was wrong, for in passing some of the cottages, the usual salutation, "ca anha," was wanting, and in going through some rough ground ahead of my companions, where the forest formed a deep shade, three men approached me with anything but a friendly aspect. I halted and drew my pistol from its rest, George making his appearance at the same time. Seeing I was prepared for them, the men became officiously kind, declaring that they had supposed me a runaway sailor, whom, in expectation of the usual reward, they had intended to seize, an explanation which I did not believe, as a stranger of only a day's residence is known by all the natives of the valley in which he may sojourn.

On entering George's cottage, we found a solution of this strange state of things. The day I left the bay, the interpreter, in company with Dr. R——, had brought a quantity of things on shore to trade with, and to pay for articles already purchased. In the course of proceedings, he gave offence to a chief of the savage crowd, whose cupidity only wanted an excuse for plunder, and they became so troublesome that it was deemed advisable to remove the goods towards the

beach. Whilst the interpreter was in the act of stooping to pack up some of them, a native raised a huge mass of rock above his head, to dash his brains out, an act of violence which was only prevented by the sight of the Doctor's revolver, which made the whole crowd fall back, permitting our party to reach the beach and make the usual signal for the boat. The savages were thus deterred for the moment from further demonstrations, but as their numbers increased they became bolder, the Doctor's undaunted front alone keeping them in check till the boat was reached, though even then the safety of our party was not assured, as the mate, alarmed at the threatening appearance of the islanders, feared to land. Old Bill, however, with the courage of a true British tar, jumped into the water and pushed for shore; the rest of the crew, with a few more strokes of the oar, beaching the boat, receiving the whole party on board, and taking them back in safety to the vessel. This was the state of matters when I arrived alone at the beach, no intercourse having been held since the previous day between the vessel and the natives; and I had already fired three shots from my revolver before a volunteer crew could be found to man the boat for shore, to take me and my companions on board.

CHAPTER III.

Island of Roahuga—Annoying Incident—Position of the Island of Tibrones—The Dangerous or Low Archipelago—Dean's Island—Coral Reefs and Lagoons—Tahiti—The Reefs and Lagoons around the Island—Discovery of Tahiti—Missionary Operations—Mr. Pritchard—The French Protectorate—Town and Harbour of Papeete—French Institutions—Houses of Europeans and Natives—Native Costumes—The Promenade—Tattoo—Visit to Queen Pomare—Pomare Tanie, the King Consort—Population of Tahiti—Productions of the Island—Departure from Tahiti—The Society and Georgian Islands—Huahine—Unsuccessful Attempt of the French to seize the Island—The Settlement—Contention between my Boatmen—Night in a Native Hut—The Captain's Party on Board—Family of a Native Teacher—Commotion in the Island.

WHEN night set in we raised the anchor, and taking advantage of the earliest land breeze, dismissed our hostages, and, clearing to sea, stood over to the island of Roahuga, there, according to agreement, to leave our interpreter and his companion. The following morning we were off that island, which is thinly populated, and here we landed our friends, in a snug little cove where there were no native inhabitants, save the wives of the whites and a few attendants. These settlers had cleared a space for the culture of vegetables to supply such whale ships as might call at their port; and this, together with the raising of hogs and poultry, and the spontaneous productions of the island, afforded them a comfortable subsistence.

It was during our passage between these islands that an

incident occurred to which we may possibly ascribe, in a great measure, the subsequent loss of the vessel. Dr. R——, whose amiable qualities were not by any means more fully developed by some quarrels he had had with me, sitting up late one evening, commanded Juan, in no very gentle terms, to prepare something for him in the galley. Juan urged that as it was after hours his fire was out, and demurred at being set to work again; whereat the Doctor, who had taken an antipathy to the boy, after some coarse language, knocked him down. The captain, who had already retired to his cabin, now interposed, saying, very properly, that he would not allow any one to interfere with his crew, and that if they did wrong it was his business to correct them. The Doctor replied he was quite able to correct them himself, and would strike any man on board, from the captain to the cook, who was insolent to him. The captain declared this an act of mutiny, and, going on deck, ordered the vessel hard up for Tahiti, stating, on his return to the cabin, that he would at once sell her there, she being, according to her papers, his property.

I had, some time before, found out the character of the man in whose power I was placed, and had dreaded falling into the position in which the Doctor's indiscretion had now placed me. All the people on board were the captain's creatures, except the Doctor and myself, and between us there was, unfortunately, no unity at the time. My only hope of saving the vessel, therefore, was in talking the captain over to proper conduct, in which, with much difficulty, I at length succeeded. I hinted at the false position in which he stood as owner, making himself liable to prosecution on our return; and after giving him a pledge that I should never attempt any proceedings against him, he consented to put the vessel again on her course, on the Doctor apologizing to him. Things now seemed to bear a smoother aspect;

but it was evident from the captain's subsequent behaviour, that he repented not having used his opportunity to rob us, and I felt the advantage he had gained by the Doctor's foolish conduct.

Coasting round the southern end of Roahuga, we steered our course to Tahiti, and, with a gentle S.E. trade-wind abeam, glided noiselessly upon a tranquil sea without an object to disturb the monotony. The second day we sailed over the spot laid down in the chart as the island of "Tibrones," but no land was visible. This island is supposed to have been improperly laid down in the charts to the south, instead of north, of the Marquesas, as I am informed of the existence of one to the north not marked in any chart, which, from the multitude of sharks around it, whence its Spanish name of "Tibrones," is probably the same. On the third night, by the light of the star-spangled heavens, we could discern, away to windward, a long, low line of coast, just peeping above the waves. This proved to be Vaterlands, the most northerly and first of the "Dangerous" or "Low" Archipelago, and woe betide the unhappy craft that approaches the shores of these islands without a good look-out, as on a dark night they are scarcely to be seen till the vessel is already among the breakers of their extensive reefs. The highest part of the "sand-heaps," as they are commonly called by sailors, is not generally more than from five to twenty feet above the level of the sea.

The following morning we sighted the Kuric chain to larboard; at least the tops of its trees were seen fringing the horizon. We bore down on Dean's Island, the most extensive of the "Poa Motos," or Dangerous Archipelago, nearly 200 miles in circuit. As it was the first of these coral islands I had distinctly seen, when we approached close to its shores I went aloft to observe its formation. From the depths of ocean rises perpendicularly a great coral wall of from a quarter

of a mile to a mile in breadth, extending some 200 miles in an irregular circuit, its flat top terminating with low water mark. Running along, about midway on this wall, boulders torn from the mass by the action of the sea, sand, and coral *débris*, dead shells, and wreck, accumulated through ages, form little islets of some quarter of a mile in breadth, and varying from less than that to several miles in length, divided from each other where the current runs stronger across the reef. These intervening spaces can generally be forded, especially at low water, though deep holes and gullies frequently present themselves, and occasionally even channels of sufficient width to permit ships of the largest burthen to enter the lagoon within the barrier. Safely anchored in these still waters, the tempest-torn bark finds shelter during the roughest gales. Most of these islets present one continuous grove of cocoa-nut trees, with their nodding plumes and clusters of fruit interspersed with the pandanas and such other hardy plants as can exist on such an arid soil. The various fruits and esculents that grow spontaneously on the lovely volcanic islands of the Pacific are not here to be met with, nor, except on a very few of the islets, can any of them be cultivated.

We coasted along the shores of Dean's Island for some time without apparently having been observed by the inhabitants. The island indeed is but thinly populated, and we saw only two or three houses, and about as many canoes on the lagoon side. It seemed a spot where one could be content to pass his days, apart from the wear and tear of life; but "distance lends enchantment to the view," and I had little idea then how soon I should have an opportunity of testing such an existence. The second morning following, though still some sixty miles from Tahiti, the cry of "Land ho, ahead!" from aloft, told us that the "Gem of the Ocean," as it has been called, was sighted. One or two spear points

just peeping above the horizon were all that at first could be seen; but soon the lower lands also began to appear, and by noon Tahiti with its varied outline had risen fully to our view.

Tahiti was, no doubt, formerly two islands, though united by an isthmus connecting Tahiti proper, the larger, with Tairahu, the smaller peninsula. Tahiti now forms an island some thirty-five miles long by twenty-five broad. It is of volcanic construction, and is thrown up into numerous pinnacles, the loftiest of which is about 12,250 feet high. From the peaks in the centre spread narrow-ridged spurs towards the sea, for the most part covered with evergreens, and occasionally terminating in bold, wall-like precipices, over which the mountain rivulets tumble in miniature cascades. Many of these little rivers, uniting as they approach the sea, water the lovely valleys, and cross the narrow strip of plain that lies between the hills and the ocean, wearing a bed in the coral reef that fringes the shores of Tahiti (or rather the fresh-water preventing the growth of the coral) and dropping into the lagoon. This lagoon or channel between the fringe and barrier reefs almost encircles the island, and a great part of it is navigable for vessels of considerable burthen; the outer, or barrier reef, on which the surge of the Pacific lashes in impotent fury, having many openings, through which shipping may pass securely to the safe and commodious harbours within, ten of which have good anchorage for vessels of any size, the smaller ones being chiefly used by the fruiting craft, that put into them for oranges, which are in season here for nine months in the year, and constitute now the chief product and trade of Tahiti. California derives its supply of this article from the island, and has several schooners in the trade.

We approached the land off Point Venus, celebrated as the camping ground of Captain Cook when he first landed in

Matavai Bay, and made these lovely islands interesting to Europeans by his glowing description of them. His memory is still revered by the natives. Cook, however, was not the first visitor, as is often erroneously supposed. The honour of the discovery rests with the Spanish navigator, Pedro Fernandez de Gueros, who touched at the islands as early as 1605, though little was known of them till Wallace, by whom they were supposed to be a new discovery, visited them in 1767. During his stay the thievish propensities of the natives led to a collision between the navigators and the islanders, which, notwithstanding the immense superiority in numbers of the latter, ended of course, in their defeat, and inspired them with a wholesome dread of Europeans, that was beneficial to their subsequent visitors, Bougainville and Cook.

The first missionaries arrived in 1797, by the *Duff*, from England, bringing with them several artisans, whose works in wood and iron created the utmost astonishment amongst the unsophisticated natives. Their missionary labours, however, met with so little success, that on the visit of the *Nautilus*, the majority of them left for Australia, and the remainder, with one exception, shortly after followed to the same place. This was during an insurrection, which drove King Pomare from Tahiti to the neighbouring island of Morea, where the zeal of the remaining missionary was rewarded by the conversion of the king in 1812. From this period the cause progressed rapidly, and the victory of Pomare in a great battle gained over his refractory subjects, being ascribed to his change in religion, the natives were easily induced to embrace Christianity, and to yield to the control of the missionaries, not only in Tahiti, but in the neighbouring islands, which acknowledged the supremacy of Pomare.

From this time till the landing of the French, the missionary power may be said to have been supreme.

Mr. Pritchard, a missionary, became British consul, and from the two positions was the most influential man in the island with the queen and her people, in whom he felt the warmest interest. An opposition party, however, was formed against him, which had the sympathy of M. Morenhaut, the consul for France. That gentleman, observing the immense influence the missionaries possessed over the people, thought it might be to the advantage of France to have similar assistance, and some French missionaries were accordingly invited to Tahiti; but on their arrival they were rudely expelled from its shores by the natives, with the sanction, if not by the instigation, of their spiritual rulers. The French fleet, therefore, sailed into the harbour shortly afterwards, and imposed a fine on Tahiti, to an amount that Pomare and her government, as the commander well knew, could not raise. The queen, dreading the consequences that might ensue, was induced to place her kingdom under the protectorate of France. Mr. Pritchard indignantly protested against these proceedings, but as his day of power was now passed away, he struck the English flag and returned to England, as it was supposed, to induce the British government to take up the cause of the poor Tahitians.

Meanwhile, to the astonishment of all Europe, these gentle islanders commenced that celebrated struggle commonly called the war of independence, in which for a long time, though almost destitute of arms, they bade defiance to the power of France; the English residents and missionaries, without much ground, I am sorry to say, holding out false promises to them of help from the British government. The capture of "Faa Tana," the mountain fortress of the Tahitians, through the treachery of some of their own chiefs, put an end to the war, and the people are now better governed than they ever were before, enjoying more security in

their possessions than under their own queen, who, when she had power, was an avaricious tyrant, dispossessing her subjects of their property at her caprice. Pomare still retains the rank of queen, with a semblance of power, and a revenue from the French government of 5000$ per annum.

The French are now firmly settled as a protectorate government, apparently to the entire satisfaction of the natives. The British missionaries, however, whom the French offered to place under salaries, if they would disconnect themselves from the London society, and place themselves under the French laws, with two exceptions, indignantly refused, and retired to other islands of the Pacific. Such is a brief history of Tahiti, from the first landing of the whites till the present time.

From Point Venus, coasting along under easy sail, as close to shore as safety would permit, we could distinctly see the houses, shaded by luxuriant groves of orange-trees, bread-fruit, or palms. Amongst the most conspicuous of these was one of some extent, said to be the summer residence of the queen. A few miles further to the eastward is the entrance to Tannoa harbour, a safe and commodious haven. At the head of the valley is the crest of hills called—from the form which they assume—the Diadem. There is a good passage from this, inside the barrier reef, for ships of any size, down to Papeete. It is narrow, but the wind blowing generally dead aft, with a good look-out it is perfectly safe, and is commonly used instead of the Papeete entrance. There are two French pilots, authorized by the government, who are usually attentive. On this occasion, however, as we remained some time opposite Tannoa unobserved, we steered towards Papeete, the capital of Tahiti, and in half an hour were off the passage. Some distance out to sea one is disappointed with the appearance of this place. The hills immediately behind the town are barren, and at this season

(nearly midsummer) the red sterile soil is covered with scanty herbage, or dwarf shrubbery, though the tall peaks in the background, that rise into the clouds, are clad with flourishing trees and shrubs. Approaching closer to the white line of breakers, the shipping is visible, resting on the still waters of the harbour, with its little Moto, or coral island of palm-trees, in the centre. Stretching along the semicircular shores of the bay, and back into the plain, are seen the white houses of the town, not arranged in streets, but detached from each other, and shaded by evergreen trees and flowering shrubs, amongst which the bright hibiscus, the stately ito, the palm, the sweet-scented native teory, the shady bread-fruit, and the fragrant orange, are most conspicuous.

As we neared the reef the wind fell, when the pilot came on board and took us out to sea, informing us that we could not enter that night. The following morning being Sunday, we beat again up to Tannoa, and passing down through the reef channel, anchored in Papeete harbour, where, as at the Marquesas, we were boarded by the French authorities. Except for spirits and arms, Papeete is a free port. The merchants on shore pay a tax according to the extent of their business, and a tax of residence. The natives pay a poll tax, for which they can compound by a short term of labour. The revenue thus raised is not sufficient to defray the expenses of governor and suite, a military establishment, and well regulated police. These last, however, may be self-supporting from the fines at the Calaboose. The streets are lighted and kept in good repair; principally by those unable to pay the fines imposed by the police.

In so fertile a spot as Tahiti, the introduction in an ameliorated form of the system adopted by the Dutch in Java, obliging the natives to cultivate and produce annually a certain quantity of coffee, sugar, cotton, tobacco, or other

produce, might prove beneficial, compelling them to live by honest labour rather than by the prostitution of their wives, daughters, and sisters, as they so long have been in the habit of doing. On the other hand, this system might induce them to sell their lands to the whites at moderate prices; in which case, when they could no longer pluck the fruit from the trees, they would be obliged to work for an existence, the government regulating the price of labour, and enforcing all contracts. The strong prejudice against selling their lands to whites, instilled into them by former missionaries, is fast declining, and the title of a purchase once effected, and registered in the French courts, would be secure.

We were scarcely at anchor before I was visited by my friend H., one of the principal merchants of Tahiti. I had been intimate with him in California, where he had also a place of business. With his usual hospitality he insisted on my making his house my home during my stay at the port; and, as it was a most agreeable change from shipboard, I gladly availed myself of his kindness. The house was a large two-story building, erected in the Spanish style, with glass doors opening on the verandahs, which were shaded by the foliage of mulberry trees, through the rustling leaves of which a cool air was constantly passing into the spacious rooms, neatly furnished in the European style. Most of the houses in Tahiti, however, consist of only one story, and some are built of stone or plaster instead of wood. The principal street, and the business part of the town, faces the bay, forming a semicircle of about a mile in length, and terminating at the east end in the government dock and ship-yard (where there is a patent slip and every facility for repairing vessels), and on the west extending to the fort, mounting some ten guns, which commands the entrance to the harbour. From one of these points to the other a line of earth ramparts extends round the back of the town, erected

by the French, but now falling to decay. A number of streets run back towards the ramparts, only partially built, crossing the Broom Road, the great leading thoroughfare. This road is part of a route originally made by the missionaries round the island, and now much improved by the French, forming a splendid drive for some distance on either side of the town.

The houses of the natives are generally in the outskirts, many of them lost to view in thickets of guava trees. Although some of them are built on the European model, the greater number adhere to the native fashion, which is admirably suited to the climate. An elliptical row of boran poles (a very light, straight, and white wood), about five feet high, are fastened in the ground and attached to a frame from which the rafters rise about six feet to the centre beam, supported by two uprights, and thatched with pandana leaves; the poles of the wall being far enough apart to permit of a free current of air. Bedsteads, and a few Chinese trunks, constitute the principal furniture, and the floor is strewn with grass, on which mats are placed for sitting *à la Turque*. The natives are extremely indolent, and since their original games and dances, which were very licentious, have been abolished by the missionaries, they have few amusements except cards, of which they are passionately fond, spending whole days over them and gambling away not only all their money but even their clothes. Wine or beer is sometimes introduced, but ardent spirits are prohibited. A little cigar or cigarito, made from a leaf of manufactured tobacco scorched over a flame and rolled in a piece of banana leaf, is in constant use. The maker takes two long pulls, till his or her cheeks are distended with the smoke, which is passed out by the nostrils, and the cigarito is then handed to the next person, and so on till it is expended, when another is made and passed round in the same manner.

About sunset all the natives, and indeed most of the residents, resort to the beach for a grand promenade, and this is the time to see the beauties of Tahiti, they being then dressed in their gala costume, which is exceedingly picturesque. The old chip bonnets, stuck so unbecomingly on short-cropped heads, and ridiculous attempts at European dresses, have passed away, and a much more becoming and suitable costume is adopted. The dress of the men consists merely of a white or fancy-coloured shirt, with a pariew of scarlet or some other bright-coloured calico of a large pattern, which is swathed round the waist, tucked in over the shirt, and descends to the ankle. On the head a neat straw or Panama hat, with black ribbon, is jauntily placed, decorated sometimes with a wreath of flowers. The white flower of the Cape jessamine is generally stuck into holes in their ears, which are also occasionally adorned with gold earrings of a crescent shape. The girls, also, though often wearing a Panama hat with flowers, are frequently seen without it, their beautiful glossy hair, of which they take great care, falling in curls, in flowing tresses, or in long plaits down their backs, with wreaths of flowers tastefully arranged amongst it, while garlands of aromatic leaves and flowers are thrown over their shoulders. Their dress, generally of some bright pink or blue colour, is fastened at the neck and flows loosely to their feet, the everlasting pariew beneath completing their attire; they rarely wear shoes.

The time of my arrival was peculiarly propitious for seeing the famed beauties of Tahiti, for all the inhabitants of the island, as well as of some of the neighbouring ones, were congregating at Papeete. In anticipation of a line of steamers to run between San Francisco and Sydney, with Papeete as a calling point, the government were constructing extensive warehouses, to which the natives were called on to contribute timber, thatching, &c. The following day crowds of people

PAPEETE, CAPITAL OF TAHITI.

thronged the roads to Papeete, and the bay was filled with boats, which, as they entered the passage, generally called at the little island in the centre, where the damsels dressed and decked themselves for the festival. Great rafts occasionally floated through the passages between the reefs, on which, beneath awnings of leaves, groups of brilliantly clad natives sat or reclined, singing at the top of their voices the old quaint, quick airs of their country, accompanied by the rattle of numerous drums (their national musical instrument), which they beat with exact time, producing, in connexion with the voice, stirring sounds that kept the party of dancers in the centre in constant excitement. On this eventful occasion all restrictions were withdrawn, and native dances and music were permitted as long as the public peace was maintained. The Tahitians, at all times lively and of a contented disposition, seemed now, as they ran about, joking, laughing, and screaming with joy, to be in an ecstasy of delight; whilst great hogs, poultry, baskets of provisions, and bunches of fruit were carried on poles towards the scene of the coming feast, to which the governor was to contribute wine *ad libitum*.

The promenade this evening was, of course, unusually thronged. The soft eyes of the Tahitian nymphs were lighted up with more than their customary fire, and their fine, graceful figures had an air of greater abandon even than usual. There was a rivalry of display between the maidens from the country and the city belles, many of whom, notwithstanding their dark skins, were really beautiful. It is melancholy to think, however, that in the whole assembly there was probably not one who was not ready to barter her charms for a trifling present.

At eight o'clock the tattoo is beaten by a company of military, who march through the principal streets, when the natives are obliged to retire to their houses. Sentries are placed

at leading points, and any of them found straying after that hour are taken to the Calaboose. Quiet residents may, however, remain out as long as they please; and natives in their company are allowed to pass. After the tattoo any boats belonging to the shipping in the harbour can only leave from the government wharf. These are under the eye of a sentinel, and the law preserves peace and order when in danger of being disturbed by drunken seamen. Strangers are often indignant against the French for these restrictions: but they are, on the whole, beneficial. The former regulation, with regard to the natives, is merely the continuance of a law established by missionaries generally throughout all the islands over which they had control.

The second day after my arrival I went with my friend H. to visit Queen Pomare. Passing through an avenue, at which a sentinel was placed, we arrived at the palace, a large cottage-shaped house, pleasantly situated at one end of a green lawn, ornamented with trees and shrubs. We at once entered, without ceremony, from the verandah into a large public room, scantily furnished in European style, but abundantly strewed with mats, instead of carpets, on which squatted some women sewing. One pretty young girl, probably a princess royal, with a fan, brushed away the obtrusive flies from the face of a sleeping infant—a recent addition to the royal family, who lay on some bright-coloured pillows on the floor. The queen herself was seated on a sofa, but rose on our entrance, and advanced to H., whom she shook warmly by the hand, honouring me in the same manner on my being introduced. She seemed a decent, motherly-looking woman, of about forty-five years of age, with an expression of care on her face—which was certainly not handsome, and had little of that softness generally characteristic of the Tahitians. Her dress, on this occasion, was of black satin, made in the usual flowing style of the people. She displayed no orna-

ments, and had neither shoes nor stockings. I observed on the wall a large oil painting in a gorgeous frame, representing her in a magnificent European dress, in which I afterwards saw her—but I must confess not to advantage; for it seemed out of character, and she did not look at all at ease in it. When she entered into conversation with H., which she did in a lively, fluent style, her face was seen to greater advantage, particularly when she smiled. I subsequently met Pomare Tanie, the king consort, at dinner with H. He is a tall, handsome, noble-looking fellow, of a decidedly jovial disposition, his principal characteristic being a ready appreciation of the good things of this life in eating and drinking. Their children (I should say her children) were, most of them, handsome; one of the boys—a lad of perhaps twelve or fourteen years of age, clothed in a blue jacket and white trousers—having a remarkably intelligent and manly countenance. When I first met Pomare Tanie he wore merely a black satin shirt and pariew; but I saw him on another occasion in a general's uniform of bright sky blue, profusely embroidered with gold lace, and with large epaulets on the shoulders. In the cocked hat and boots, which he also wore, he did not appear at all at ease.

Adjoining the queen's grounds are those of the governor; the house much handsomer than that of Her Majesty. The government buildings are generally substantial structures. Besides a good and well-regulated public hospital, there is also a private one kept by Dr. Johnston, one of the oldest residents in the island, whose generous and amiable qualities have made him deservedly popular, both among natives and foreigners.

The population of Tahiti is now estimated at about 8000; and, notwithstanding an influx from the "Poa Moto" islands, the Harvey Group, and other places, it is decidedly declining. The religion professed by the inhabitants is still the same as

that taught by the English missionaries, native teachers having taken the place of their former pastors. The French government, with its usual liberality in these matters, does not interfere with their religious observances, and the Catholic priesthood have made but little progress. Schools are continued on the same principles as formerly; the natives generally learning to read and write, with the addition of a little knowledge of figures, beyond which their education rarely extends. A small sheet is printed weekly for circulation in the native language, as well as one in French.

Owing to the extreme idleness of the inhabitants, the productions of the island, in which many miles of the richest land are allowed to lie waste, are not sufficient for its own consumption. Fish, cattle, hogs, poultry, and fruits are not only brought to market from the country, but are also imported from the neighbouring islands, affording handsome profits at Papeete. One small coffee plantation, indifferently managed, yields a return sufficient to induce much more extensive operations in this article. The principal exports are pearl shell, cocoa-nut oil, and some arrowroot, collected throughout the islands of the South Pacific, in the various small crafts of this port, and brought here for transhipment to Europe. The wants of the numerous islands of the Pacific are supplied from Tahiti, and many whale ships and other vessels call here to re-fit.

A Tahitian life is rather monotonous, as there are no places of public amusement. Cards and billiards, indeed, are favourite pastimes, and music is cultivated in private families. Pleasant pic-nic parties to the numerous lovely spots in the vicinity are occasionally got up, the favourite resort being the picturesque waterfall at Faa Tana, where the scenery is beautiful. The best view of the town and harbour is from Telegraph Hill, a fine background to it, and a point from which

the island of Morea, some fifteen miles distant, becomes a striking feature in the scene.

During our stay, which extended only to a few days, I disposed, at a good profit, of the stock procured at the Marquesas, had the vessel painted, and laid in some extra merchandise, suitable for the "Harvey Group," to which we were bound.

Near to our berth in the harbour lay the *Martha*, a small craft which had left California ten days after us, but, coming direct, had arrived some fifteen days previous. This vessel was owned and navigated by several young men, amateur seamen, with whom I had been intimate in California. Mr. Summers, with whom I had lived in the same house for some time, I had a particular friendship for, and we spent much of our time together here, along with Mr. Osborne, and other old Californian friends. When we were ready for sea, I bade adieu to my kind host H——, and other friends in Tahiti, whom I left with regret, believing that we might never meet again: but with poor Summers and his companions, whom I expected to see in about two months in San Francisco, I only exchanged a passing good-bye, accompanied with some chaffing about our respective vessels, and jeering conjectures about who should be first in California. My friends, who were all in fine health and spirits, were very sanguine about the voyage, and as we raised our anchor, and stood out to sea, they gave us a hearty cheer, the last I was destined ever to hear of their manly voices. Poor fellows! About a fortnight after we parted, they were cast away on the dangerous reefs of the Tonga Islands, some miles from shore, and every soul perished, a favourite dog being the only living thing that survived the wreck and reached the land.

We sailed from Papeete in company with a Dutch merchantman, bound to Valparaiso, and a Californian clipper,

with passengers for Sydney, but, as our courses were in different directions, we soon parted company, and rounding the northern point of Morea, lost sight of Tahiti. Morea presents a remarkable aspect, its outlines being very picturesque and fantastic, more so even than those of Tahiti. The island is, for the most part, mountainous, but it has some excellent harbours. Its inhabitants have dwindled down to a few hundreds.

As we were obliged to call at some of the Society Islands, to take in cocoa-nuts as food for live stock, we decided on calling at Huahine, the first in our course. Tahiti and Morea are frequently laid down in charts as a portion of the Society Islands, whereas they belong to the "Georgian Group." The cluster to the westward, commencing with Huahine, alone constitute the Society Islands.

After a sail of some hundred miles, we arrived, with a fair wind, in front of the principal settlement, situated on a narrow strip of flat land, at the extremity of a pleasant bay of about a mile in extent, backed with mountains, neither so high nor so precipitous as those of Tahiti, but clothed with foliage to their tops. The placid beauty of the scenery is much enhanced by the outer or barrier reef, and by the numerous motos, or little islets, covered with cocoa-nut groves, which in some places shut the ocean out from sight, giving the lagoon within the appearance of an inland lake. The light canoe, propelled by dark-skinned natives, glides with noiseless motion over these calm waters, the silence occasionally broken by the sweet voices of the soft-eyed, flower-decked damsels, chanting hymns in the soft Tahitian dialect, each taking her respective part.

Missionaries did not arrive here till after they had been for some time established at Tahiti, but seem to have made more progress, and have continued unceasingly in their labours up to the present time. The only interruption was for a

short period after the French took Tahiti, when the invaders made a descent with one or two vessels of war on Huahine, opening a fire on the settlement, and driving the natives into the interior, where, with a small force, they inconsiderately followed them. The agile natives, hid in impenetrable thickets, kept up a galling fire upon the French, retiring after each discharge, and quickly bounding behind some well-known bush, rock, or tree. After a fatal march of some distance inland, the French were compelled to begin a still more disastrous retreat, since which time they have never returned to Huahine, probably considering it not worth the loss which its conquest would entail.

On approaching the harbour we took a pilot on board. The entrance through the reef is a good one, and though the wind was blowing out from the land, by hugging the larboard reef, and standing across, there was room to work in. Our captain, however, who had lately been increasing his potations, got nervous, and dropped anchor in the middle of the passage, to the great amazement of those on shore acquainted with the entrance. As the breeze continued and increased, and there was no immediate chance of getting out of our present position, I determined to land. The settlement consists of perhaps a hundred habitations, scattered around the bay, for the most part plastered and whitewashed cottages, with verandahs, but with many native built huts interspersed. The church, which is of stone, and the house of the king, both erected on little promontories, are prominent objects. The residence of the worthy missionary, Mr. Barfe, is pleasantly situated on a rising ground, overlooking the village and harbour; a lovely spot for a residence.

On proceeding along the Broom Road I saw the children bustling out of school, with all that hilarity habitual to youngsters at home; the girls in their usual loose dress, but some of the lesser boys with merely a short shirt. Presently

I met King Eramute himself, dressed in the usual white shirt and scarlet pariew, with a basket of books and a slate, for he attends regularly as a teacher in the schools. He speaks a little English, and is apparently a mild, good-natured young man, but rather deficient, I should fear, in vigour, for the position he occupies.

I had anticipated that two days at most would be sufficient to do any trading with the residents, but such was the inertia of the whites settled here, that little was done on the first day, and nothing on the second. The captain, meanwhile, having got on board a favourite female friend, with whom he had been intimate on former visits, everything was neglected in the vessel. The next day the wind had increased almost to a gale, and as a heavy swell rolled through the passage, the ship jerked so severely on the cable, not having enough out, that it finally parted, and we were carried out to sea. On the third morning we again approached the passage; the captain, who had had an extra allowance of Dutch courage, swearing that he would make his "Sooky" take the vessel in, and he actually made her take the helm. I knew that the ruffian only wanted any opposition to his orders on board, as an excuse for carrying off the vessel to Tahiti, or elsewhere, to sell her. His present conduct, however, was too much to bear, and I was about to prevent it at any risk, when the mate—the only one of the crew who seemed to take an interest in the ship—said he would look after it; and as the captain was evidently unfit for the duty, he piloted us safely in.

The following day, procuring a canoe and a couple of natives, I went round the island to the opposite extremity; and as we proceeded slowly, sometimes paddling and sometimes pulling, along the shoal waters of the lagoon (a native standing on a board that projects over the stern for this purpose), I had an excellent opportunity of seeing the island,

which is indented with many snug little coves, where vessels can lie securely.

The hills throughout, generally rising from the water's edge, afford fewer spots for cultivation than those of Tahiti. The precipitous bluffs, in some places fronting the sea, are so clad with shrubs or creepers that they add little boldness to the aspect of the scenery, which, though beautiful, is deficient in grandeur.

Huahine, like Tahiti, has at one time been two distinct volcanic islands, the greater and lesser Huahine; but these are now united by a coral reef, at all times partially, but at high tide completely, overflowed by water, permitting the passage of canoes and boats to the opposite side. The passage, which in the centre widens to about half a mile in extent, is rendered dangerous from the numerous coral branches that rise near or above the surface. There are some flat tracts around its margin, on which are one or two small sugar plantations. As the cultivation of the cane, however, receives but little attention, a spontaneous production being generally preferred, the profits to the proprietors are not great.

While I was occupied in contemplating the scenery, my attention was called to an altercation going on in an under tone between my boatmen. When we were about the centre of the lake, their voices, loud in contention, sounded strangely out of harmony with the peaceful character of the scene. Suddenly Jim—a young man regularly employed by me, the other being only engaged for the occasion — called out, "Captain, you look out; no good, Taata!" on which his opponent, glaring with rage, sprang on his companion, and seized him by the throat. Hastening to the rescue, I at once separated them, and with some difficulty flung the savage into the water. Furious with rage, he hurled at us every epithet, both in English and Tahitian, he could command; while Jim contented himself with exclaiming, in the vernacular,

"Erè! Erè! oi uta, Taata me a ino! Taata fau fau!" &c.
"Go, go ashore! you ruffian! you abominable beast!"

From his explanation, when I inquired as to the cause of their quarrel, I understood that the rascal had been proposing to his comrade to rob me, a suggestion which had excited the indignation of the latter, and ended in the quarrel I had witnessed. Robbery, though of rare occurrence on these islands, is occasionally perpetrated, chiefly on drunken sailors wandering from the beach, who often return with empty pockets.

The short twilight had now faded away, and the stars, though they shone brilliantly, were not sufficient to guard us against the rocks and shoals of the intricate channel. Jim, therefore, finding that, without assistance, he made but slow progress, having to jump out every few minutes to push the canoe off some shoal, finally proposed that we should put ashore and find a place to rest for the night. "Ah! no good here; too big stoney, by, by, canoe broke; more good go 'shore; bery good eak shicken, man ashore he cook 'im; bery good, ah! by, by, sleepy sleepy, bery good; here too much a-cold, by, by, canoe broke, too much a swim, swim no good!"

The suggestion of a roast chicken or fowl ashore induced me to yield to my companion's advice, and the latter quickly brought the canoe near the beach, where, with a cry peculiar to the islands, he hailed the shore. His cry was soon responded to by a voice at a little distance off, and in a few minutes some blazing cocoa-nut branches illuminated a little point of land, on which we could distinguish a hut, and several natives approaching the water's edge. Winding our way through a tortuous channel, our canoe soon grounded on the white sand that skirted the shore.

The hut, to which we were immediately conducted, was of small dimensions, though a number of occupants were sheltered beneath its roof. One bedstead and two or three

Chinese trunks constituted the furniture, and the quantity of matting strewed on the floor showed that, though it was still early, the family had retired to rest before we disturbed them. Half a cocoa-nut full of its own oil, with some native cotton twisted as a wick, served as a lamp (the white fruit around the shell acting as a reflector), and gave us a pleasant light.

Soon after my fellow traveller had satisfied the curiosity of our hosts by narrating the adventures of our voyage, a grilled fowl, accompanied by roast taro and sweet potatoes, with a few ripe bananas, was served on plates of the mulberry or banana leaf. The natives themselves, after eating some raw fish, eagerly devoured the remainder of the fowl I left. A patchwork quilt, such as the females take much pride in making, arranging the colours with great taste, was my only covering. During the night I was much troubled with mosquitoes, which are very prevalent throughout these islands, though the natives declare they were unknown till the white race appeared amongst them, a not very probable statement.

By dawn the following morning we were under way, a dollar having satisfied my host. We passed through the narrow strait that opens to the opposite shore of the island. The bright blue lagoon is so sheltered that not a ripple disturbs its surface. There are but few inhabitants on the low reef islands, and no one lives on the main. As we glided along, some little creek or bay presented itself, where a native hut might be seen peeping through the sheltering foliage. A sail of a few hours brought us to the extreme end of the island, where there is a settlement facing a secure bay, which can only be approached through the reef by small vessels.

I remained for the night at the house of the native teacher of the district, finding that I could get all I required at this place. In the afternoon of the following day I was again on board the ship. Here I found everything in confusion, the

deck and cabin crowded with natives, eating, drinking, and making themselves perfectly at home, with the captain in their midst. Notwithstanding the menacing looks of the latter, I at once ordered these visitors, friends of his lady love, on shore.

I now chartered a small schooner to run inside the reef to near the point I had visited, as the brig was too large to work up there. I proposed to the captain to take her up, to which he at first objected, merely from a spirit of contradiction, though it was the very kind of trip he liked. Finally, however, when I was about procuring another person, he proposed to go with a bad grace. We anchored the schooner in a pretty little bay on the east side, near the extremity of the island (some shoals preventing her rounding the southern shore to the settlement), and transported our merchandise across a narrow, flat point of land to the missionary's house.

During the three days I remained at this place, I resided at the house of the old native teacher. He seemed a decent, civil man, and his wife laboured to make me comfortable, though she was rather acquisitive; but his sons (one of whom acted as interpreter) were wild scamps addicted to the bottle, and his daughters were not by any means more immaculate than the rest of these islanders, their vices being encouraged by their profligate brothers.

I had almost concluded my business here when an abrupt termination was put to it by the arrival of a messenger from the king, summoning his loyal subjects to join him in repelling an invasion from Raiatea, and a revolutionary movement in favour of the old queen, formerly deposed and expelled from Huahine. All was now commotion;—old muskets were brought down from the roof, rusty bayonets were rooted up out of dark corners, most loyal sentiments were expressed, and loud vaunts of what they would do against the enemy of their king were reiterated by the young heroes

of Huahine. Every canoe was in requisition. Our schooner carried some of the warriors, and many more, including a number of women, started on foot to join in the *mêlée* and battle in the cause of the monarch of their choice.

Whether it was that this trusty succour did not arrive in time, and the king thought he was not strong enough to repel the invaders, or that he wished to give both parties "a fair field and no favour," or that he was too good a Christian to smite with the sword, I know not, but he certainly permitted several boat loads of Raiateans, under a celebrated Huahinean chief (who had been previously banished for disloyal efforts), to land without the slightest opposition; and they were now lodged in the opposite side of the village, having thrown up a few sand heaps, which they honoured by the name of forts, though an ordinarily active man could have easily jumped over them, and which were neither guarded nor protected in any way. Up to the present time the most amicable relations seemed to exist between the contending parties. Not only the common partisans, but the principal chiefs of either force, passed unconcernedly (occasionally ostentatiously shouldering a musket, of which they appeared very proud) into the enemy's camp, where they squatted down to discuss leisurely the prospects of the coming battle; the poor king, a most amiable young man, joining in their deliberations, or presiding over the school-room, at which he was much better than leading his people to repel his enemies. Thus he frittered away his time till the valour of his followers oozed out, and, with a few exceptions, they turned over to the enemy, when the old tyrannical queen was reinstated by a bloodless revolution, and the excellent young king, whose only fault was his gentleness and good-nature, was obliged to retire.

CHAPTER IV.

The Harvey Islands—Rorotonga—Mangaia—Mankè, or Parry's Island—The Population and their Sufferings—Tomano Wood—Suspicions of the Captain—Night Fishing—Native Police at Mangaia—Mr. Gill the Missionary—Appearance of the Island—Its Trade—Trees and Fruit—Discovery of Mangaia—Davida—Troubles of the Missionaries—A Premature Step—Position of Missionaries in the South Sea Islands—Mr. Gill's Departure from Mangaia—Cultivation of the Taro—Surprised while Bathing—Charged with Misdemeanour—Evening Patrol—Return to Mankè—The Mankè People—An Adventure of the Captain's—Purchase of a Canoe—Mitiaro—Atien—King's and Missionary's Law—Freaks of the Captain—A Hospitable Lady—Harvey Island—Productions of the Island—Aitutakè—Missionary Influence—Markets—Native Houses and Orange Groves—A Stray Waif.

WE now proceeded again to sea, steering our course to Mankè, or Parry's Island, one of the Harvey Group.

These islands, ten in number, are situated between 19° 10″ to 22° 20″ south lat., and 155° to 161° west long. The great navigator, Cook, whose name they sometimes bear, had the honour of first discovering them as early as 1773. One of these (from which the others take their name), erroneously supposing it to be the principal of the group, he named Harvey Island. It is really one of the least important, being one, or rather two, of those low, sandy islands connected by a sea-washed reef, its scanty soil producing none of the tropical fruits save the cocoa-nut. It is about eighteen miles in circumference, and, when first seen, was reported as uninhabited, but, on a subsequent visit of Cook, in 1777, some

fifty or sixty natives were found on it, who are described by him as extremely savage, and thievish in their propensities. Rorotonga, containing a population of some 5000 or 6000, and measuring about thirty miles round, is the principal island of the group, not only in extent and population, but in fertility of soil and beauty of scenery. It has one or two harbours for small craft, which the others are deficient in. Cook never saw this island. The Rev. Mr. Williams, the indefatigable Polynesian missionary, is said to have first discovered this lovely spot. Some native teachers from the Society Islands were placed on it by him, and in about two years the whole population was converted to Christianity. New laws and customs were introduced, and continued to gain favour for some time; but after the novelty had passed away, many returned to their old habits. This produced dissension, ending in a civil war, in which the missionary party, being entirely successful, they were enabled to establish thenceforth an uncontrolled influence over the people.

Mangaia, or Mangeer, is some twenty-five miles in circumference, and has about two thousand inhabitants. The population of Aitutakè is about the same number, and that of Atien, which has a circuit of about twenty miles, one thousand five hundred. Mankè, or Parry's Island, which is not mentioned by Cook, is said to have been discovered by the missionaries in 1823. It is not more than sixteen miles round, with a decreasing population of two or three hundred. Mitiaro, near it, is still smaller. Palmerston's, considerably to the westward (by some hydrographers included in the group), is a low cocoa-nut island, and uninhabited. This, with two other small, uninhabited islands, concludes the number.

A pleasant sail of four days brought us to Mankè. We approached it on the windward side, and, as there are no hidden dangers in its vicinity, but deep water

close to the reef, we ran near enough to observe its general features. In form nearly square, a shoal extending out some two hundred yards lines its coast on all sides, the sea dashing violently upon it, and sending its breakers up to the bold but low range of cliffs, crowned with ito, or iron wood, which fringe the coast. Further inland we saw masses of gigantic timber of various forms and tints of foliage. Coasting as near the reef as advisable until about half way along the western side, the landing-place may be descried, a small indentation in the reef, which is marked by an upright ito pole placed near it. A sloping passage in the cliff, from a gravelly beach, offers a road into the forest, by which the island seems entirely covered.

Aware that the settlement was in the interior (in this respect unlike most of the Polynesian islands), we fired a few shots as we sailed along the coast, and, when near the landing, had the pleasure of seeing a canoe put off to us, with some half-dozen natives, who were soon aboard. They were dressed in coloured shirts, with white or blue trousers, and in their manners were quiet and unobtrusive. We proceeded ashore in the whale boat; the vessel, meanwhile, as there was no harbour, lying off and on. The so-called passage we found to be merely an indentation in the front of the bold reef, where the waves broke less violently than elsewhere. The natives when landing, observing that there are generally three large waves in succession, watch the moment when the last has burst on the shore, and, when the fourth rolls in, the canoe is carried on its crest into the passage, and before the receding waters can carry it back, the occupants have jumped out, and pulled it beyond the influence of the next wave.

On landing, I found many of the natives seated on the rocks, and, from the curiosity they evinced, it was evident they had not had much intercourse with strangers. They

were all decently clad in gala costume. The women, generally, were not so good-looking as those of Tahiti, wanting that grace and dignity of carriage usual among the latter. I found amongst them two white men, an Irishman and an American, the only foreign residents of this place, one of whom acts as interpreter. A well-made road leads, in a straight course, for about a mile through the forest, to the interior, where we emerge on a broad plain extending about a mile in each direction. Around its margin, and sheltered beneath fruit trees, are the cottages of the natives, for the most part in their primitive form, though we observed one or two stone houses whitewashed. On an elevation in the plain are the church and school-house, built of stone.

The island is divided into three settlements, each with a separate king and government, as is the case in most of the islands in this group. Mankè and Mitiaro are subject to the three kings of Atien, by whom they have at times been much oppressed. The people of the latter island formerly made periodical visits to those subject to them, when they not only appropriated to themselves what food they required, but destroyed much more, and carried off the women, ultimately compelling the suffering population to retaliate upon their oppressors. This tyranny still continues, not even Christianity having yet succeeded in putting a stop to it; and the people of Mankè remain in constant dread of a visit from their masters.

The Tomano wood, the chief object of my visit to this place, I found in great abundance; superior in quality and size to that of the other islands, the logs when squared being generally from two to three feet and upwards, and some twenty or thirty feet long. This wood, which, in colour, resembles mahogany, is most beautifully waved, and capable of a high polish, but very hard, and rather difficult to work. I found a considerable quantity already hewn, but at some dis-

tance inland, and not sufficient for my demand. I therefore left the doctor on the island, to procure more timber, and have the whole brought to the beach, ready for shipment on my return from Mangaia, to which place I directed my course the same evening. On leaving, aware of the bad character of the man in whose power I now was, I expected he might take the opportunity of my being alone again to try to rob me of the vessel. I therefore placed my pistols under my pillow, determined, whatever might be the consequences, he should never do so as long as I had power to prevent him. However, the voyage passed over without any incident of moment, except a row amongst the seamen, in which the skipper took part, rolling up his sleeves and challenging any of them to fight him, "John Bull or Yankee fashion!" meaning by the latter, I presume, gouging, biting, &c.

On the evening of the second day we sighted Mangaia, but considerably to leeward of it. From the sea, its appearance is less picturesque than that of any of the South Sea Islands I have visited. A mass of rocks rise almost precipitously to the height of from fifty to a hundred feet, their rugged fronts only partially clothed with the usual tropical covering. The comparative scarcity of timber is a striking feature of the place. The white buildings of the missionary establishment, at the principal settlement, Onoroa, on the north-west end, though pretty in themselves, are unsheltered with timber, and therefore have a bare appearance. They are conspicuous from a long distance at sea.

Whilst yet some miles from shore, a whale boat, with several natives, reached us, bearing a note from Mr. Gill, the missionary resident in the district, inviting us to trade, and authorizing one of the natives to act as pilot. Having to beat to windward to reach the landing, night had long set in before we came up to it, and in the

meantime a scene peculiar to Mangaia was for the first time exhibited to me. When darkness obscured every object on the island we observed many lights wending down the cliffs and passing out along the reef to the edge where the surf rolls. Here appeared numerous other lights, spreading along the whole line of breakers, waving to and fro, or whirling round, now dying out, and again flaming in the breeze, making the white foam, illuminated with their fires, sparkle like showers of brilliant gems. Even out at sea they were seen dancing amidst the waves, now dropping from sight, and now rising and shining brightly, tinging the ocean with streaks of crimson. On proceeding to the beach, we found that it was the Mangaia canoe fleet, night fishing, with one or two flambeaux of reeds in each canoe. The purpose of the display is to bewilder the fish by the light, and thus render them an easy prey. At Mangaia the greater part of the population is thus engaged, at the proper season, in torchlight fishing.

Here we were boarded by another whale boat, in which were two white men, one a Corsican who had resided many years on the island, the other an Englishman. The former asked me to his house, and I gladly availed myself of his invitation.

The landing was similar to that at Mankè, perhaps a little better. A host of natives, with their torches, were ready to seize the boat the moment she touched the reef, and drag her beyond reach of the surf. As it was high tide, she had water enough to float her ashore, some eighth of a mile. Here I was immediately surrounded by a posse of Rikos, or native police, who officiously urged me at once to visit the missionary, a proceeding which at that late hour, I assured them, would be highly indecorous. As Joe, the Corsican, however, told me that the Rikos would not allow me to proceed till they had received instructions from him, I perforce consented

to be conducted, a kind of prisoner of state, to the dreaded presence of the "Mikenarè."

I was ushered into a neatly furnished parlour, where, in a few moments, Mr. Gill, who had just been retiring, entered. He received me most graciously, and on my apologizing for my most untimely visit, blaming of course the officious zeal of the Rikos, he said they had only done their duty, as no one, except on necessary business, such as fishing, was allowed to be out of his house after eight o'clock. After a short conversation I rose to retire, when Mr. Gill declared that he had no intention of allowing me to stay elsewhere, as he had a bed always at the service of visitors, and was only too glad to have the conversation of a stranger in a place so completely shut out of the world. Mrs. Gill, who meanwhile had entered and been introduced to me, also warmly pressed me to accept their hospitality, and as there is no resisting the appeal of ladies, I accepted their offer, acknowledging that I was very happy to enjoy the comforts of a civilized home. Of course I was eagerly questioned as to all that was taking place in Europe. Visitors to these shores should provide themselves with files of the latest papers, which may save them much time in conversation.

That night I had the rare pleasure of enjoying a comfortable night's rest in an English bed. In the morning I found that my apartment formed a portion of one of the wings of the house, which, with wide verandahs, enclosed on three sides a neatly flagged court-yard that opened behind to a grassplot, beyond which were the outhouses, concealed from the view of those in front by tropical shrubbery. The front opened from a similar verandah on a green lawn, ornamented with a few shrubs, and surrounded by a dense hedge-row of lime bushes. The grounds were enclosed by a wall of white stone, with neat gates painted green. The avenues were lined on either side by rows of the slender ti tree, with its plume

of variegated leaves nodding on the top of its branchless stem. The mission buildings, which extended to the right and left, consisted of church, school-house, store-houses, &c. There are also some half-dozen houses of the same material, occupied by the principal chiefs or leading persons, which, with the residences of the other islanders, generally very similar to those of Tahiti, form the village of Onoroa, the capital, as it may be termed, of the island.

The plateau over which the village is scattered, perhaps about a mile in length, and at this place two hundred yards wide, seems to have been at one time a water-washed reef, which has been afterwards upheaved all round the island. There are some fertile spots on it, but more commonly it is a mass of rugged rocks with stunted trees and shrubs struggling for an existence among them. Behind this level rise the cliffs of another plateau, called the Mukatea, generally precipitous, and about a hundred feet in height. A zigzag pathway of stone steps brings you to its summit, immediately behind the mission buildings, where you find yourself on a comparative flat, perhaps half a mile in breadth, the fertile parts of which are used principally for the cultivation of the comara, or sweet potato. There are also scenes of the wildest character, in which the rocks are rent and heaved into every fantastic form, softened, however, in their aspect by the many creeping plants that grow in luxuriant festoons about them, shading the path which has been cut through the cliffs. Among the heaps of boulders may be seen the brilliant hibiscus and the wild sweet-scented Cape jessamine, through which many varieties of bright butterflies pursue their flight, while active little lizards are continually crossing your path. Birds of beautiful plumage or note have no existence here. Some domestic pigeons, that have increased and grown wild, together with wild ducks on the ponds of the interior, afford a little sport to the game seeker.

At the inland edge of the Mukatea is a cliff, as steep as that on the land side, from which the island proper may be said to be viewed, as, in all probability, the rocky plateau on which we then were standing had been at one time a submerged barrier reef; the deep valley below, with its streams and pools, its bright green taro patches, its huts on the more elevated spots, and the clumps of bread-fruit and cocoa-nut trees on them, was probably the bed of a lagoon; whilst the hills beyond, rising from the centre, bare, barren, and uninhabited, formed the original island. On the whole, Mangaia is to the man of science one of the most interesting islands of the Pacific; and though it presents no extensive or grand views, like those of Tahiti, there are several beautiful little spots, splendid subjects for the artist's pencil.

The principal trade of the island is in arrowroot, which the natives make of a superior quality, and in fishing nets and lines, which are sent chiefly to Tahiti, where they meet, with a ready sale. A considerable quantity of live stock, fruit, and vegetables is supplied to the shipping that occasionally call here; but as the landing is dangerous, Mangaia is much less frequented than Aitutakè or Rorotonga.

The evening of the second day I had concluded my trading, and only awaited the arrival of a quantity of fish-nets and arrowroot, which I had purchased from Mr. George Gill. These articles were on their way to me from Tama-ana, a district on the opposite side of the island, where Mr. W. Gill, called by the natives "Gilly Ma," or Gill the Second, presides. As the evening was lovely, I strolled along the path to the Mukatea, and up its steep sides to the summit, from whence I proceeded along the main road, on each side of which are the native huts, surrounded by stone walls and amid plantations of bananas, comaras, and orange-trees, their branches already bending under loads of half-grown fruit. The less fertile portions of the Mukatea are

those rocky spots where the pandanas, the boran, and the castor-oil tree only grow. The latter is in great abundance all over the island, and might be turned to profitable account; a superior cotton is occasionally met with, and tobacco is a common weed.

From the discovery of this island by Cook, in 1777, till it was visited by Mr. Williams, it remained in its savage state. The first two native teachers, one of whom was accompanied by his wife, were so rudely treated, the woman so grossly used, that they were obliged to retire. On a second visit of the missionary vessel, their efforts were more successful, a hurricane which occurred in the meantime having produced a partial famine, which they superstitiously ascribed to their bad treatment of the foreigners; and one David, a Society Islander, who seems to have been an energetic kind of man, with a colleague whose name I have not ascertained, landed. David, or Davida, as he was called by the natives, of course turned their superstition to account, made rapid progress with his new doctrines, and had soon a powerful party around him. He prohibited all heathenish practices, and their accompanying amusements, instituting the more moral, but perhaps rather stringent, missionary laws. The fines and imprisonments enforced for their breach raised a spirit of opposition which threatened the overthrow of the new order of things; and, headed by their redoubted chief "Goliah, senior," the Tutaiaures, or devil's party, took their stand against what they considered oppressive laws, and an appeal to arms was the result. Davida, before the action, had prayers performed in his camp, and with the shout of religious hymns for his martial music, like the fanatic soldiers of Cromwell, his followers rushed to conquest. Henceforth he seems to have got on agreeably with the people, and his name continues to be revered by them.

During his administration, the place was visited occa-

sionally by white missionaries, who were all well satisfied with the progress of the inhabitants, and Davida had cause to be satisfied himself, for he had increased in worldly, as his people in spiritual comfort, they having allotted to him, not only lands for the use of the church, but also some taro patches, wherein consists the chief wealth of the natives. David was at last called to his fathers, and dying intestate, for he had no heirs to whom to leave his wealth, his property reverted to the original possessors.

Mr. G. Gill, the first permanent white missionary, now arrived. Heretofore the church had been on the Mukatea, or inner valley, but Mr. G., preferring the coast plateau, asked and was granted land as a site for church and dwelling-houses. Having brought some cattle, with which the natives were greatly delighted, for they had never before seen an animal larger than a hog, they willingly appropriated some land for their use also. Mr. Gill, wishing to place the church in an independent position, demanded the lands formerly given to Davida, to continue in his use. This the present occupiers decidedly refused, and the controversy on the subject became so animated that the nation was divided against itself. Mr. Gill's cattle were said to come into their taro and banana plantations, destroying more than they consumed. This statement, possibly, was only an ill-natured apology for their uniting to build an extensive wall (a wonderful undertaking for such an indolent people), confining the very animals they were recently so much pleased with to the hilly and less verdant part of the island. It was not to be expected that a person devoting himself disinterestedly to their good could easily endure such ingratitude. The people of Tamarna, on the other side of the island, however, remained faithful to him. They, at least, had not the excuse of his cattle injuring them, and willingly responding to his call for assistance, they tore down the wall that had just

been built. It was, however, obstinately rebuilt by the Onoroans, and, strange to say, the king and Ata the chief governor, who had all along been great friends of the missionaries, would not interfere, and were even suspected of abetting the proceedings. It was only right that such temerity should meet with a proper punishment, and the following Sunday the king, the governor, and several others were excommunicated—that is, struck off the list of church members—a terrific punishment for these poor superstitious people, whose Christianity is not far removed from idolatry, its forms being more revered than its precepts. Mr. Gill also set Ata aside from the office of judge, and conferred the rank on a zealous church member, in every way worthy of the office, as he had been his devoted servant throughout all his difficulties with these stubborn people. The islanders were still further annoyed at this appointment, as Ata was a chief, and the new judge one of the common people. This was a grand democratic stroke of policy, however, for the new judge dealt out laws at the missionary establishment, instead of at the king's house, where the great folk formerly had it all their own way; but as this arrangement interfered materially with the king's revenue, he would not resign his prerogative without a struggle.

The law is administered in a very primitive style in these islands. Most of the married church members are appointed "Rikos," or police, whose object it is to find out the delinquencies of their neighbours, which are principally confined to nocturnal meetings of the younger members of the community, absence from home, or being found alone in the house of one of the opposite sex, constituting a crime. The culprit is pounced on, and hurried to the Calaboose till Wednesday (trial day). The Riko's story is heard, there is no defence, no witnesses called in opposition, and no appeal, except to the missionary, whose decision is conclusive. A fine is levied, gene-

rally as much as the culprit can pay, which is divided in shares between the Riko, the king, the judge, and (I believe I must acknowledge) occasionally the missionary. Therefore, as I stated, the king disliked the idea of giving up such a prerogative, when, with the judge, he could make his own perquisites. He accordingly continued to try all he could get hold of at the royal residence, whilst Mr. Gill, with his opposition judge, did the same at his own house; and, as a a sharp look-out was kept by both parties, the people, no doubt, became extremely moral during this double administration of justice. If so, the effect has not continued; for the fair ones of Mangaia are notoriously as frail as when the missionaries first landed amongst them; nor can their licentiousness, in this case, be ascribed to the immoral acquaintance with whites, for fewer strangers visit this place than most of the Christianized islands of the Pacific, and only two white residents, both married men, are in it just now.

Mr. Gill next took a step still further to lower the influence of the old king, which, however correct, perhaps was at the time a little premature. When a vessel arrived for trading purposes, the captain or owner was received as a guest at the king's house, where a market was held, the king's eldest son, Tere Matè, acting as interpreter, for which he received a fair remuneration. Mr. Gill also had now a market built at one side of the lawn in front of his grounds, immediately under his eye, and a new market man was appointed. In addition to this grievance, Tere Matè, the heir apparent, one of the most violent of the opposition party, was found, according to Christian principles, ineligible to reign, having been born before the king became a Christian. He was accordingly set aside by the missionary law, and the second son, born of another wife in Christian wedlock, was substituted for him. It is true the latter was a silly, worthless

young man, given to the frivolities and sensualities of the place, where his position partly covered his faults, while the other was a very superior and intelligent native, having been to the United States, where he had acquired some knowledge of civilized life. This, of course, made him only the more dangerous, and it became the more imperative that he should be removed, as the success of the missionary cause depends on the power they possess over the people, and any conflicting interests should be unconditionally suppressed. As I have said the step was rather premature, for on the arrival of the first ship, after the new law, when the captain was taken to the missionary's house, it produced an insurrectionary movement, headed by Tere Matè. Revolutionary sentiments were freely discussed, and in the excitement, charges, gross, and undoubtedly erroneous, were uttered against the reverend missionary, which terminated finally in a demand that he should abdicate, and go into exile. They said they had never asked him to come, and they could now do better without him. There was much discussion and bad feeling, harsh charges and recrimination, but no bloodshed, as Mr. Gill resigned his charge, and carrying with him to the ship then lying in the offing his wife, family, and furniture, proceeded in it to the neighbouring island of Rorotonga. I use these revolutionary terms, for, in narrating a history of these islands since the establishment of Christianity (little anterior to this period being known or to be depended on), the missionary becomes, in most cases, the real head. He is high priest, lawgiver, and virtually, though not nominally, absolute monarch; and, according to his disposition, may do much good or evil in his office.

How ungrateful, how perfidious the conduct of these people, to drive away their pastor, who had so disinterestedly come all the way from England, solely for their good! It is true, he left a variable and generally disagreeable climate,

for one of the most salubrious and delightful in the world. He had a spacious house, far superior to what most of our poor clergy enjoy at home, built expressly for him by the people. He could choose the site of that house in the loveliest spot on one of those lovely islands of the Pacific, perfect gardens of Eden. He had many servants to attend him, for little or no expense. There was no schism in faith here, no opposition to his particular dogmas, and a whole people to look up to him superstitiously as a superior being; but what were these vanities to a Christian minister who had come here solely to convert the heathen, and look after their immortal souls? It is further true that a respectable salary is paid to every missionary, which is increased with every child born to him. The fruits of the earth are yielded here almost spontaneously, and the other few necessaries or luxuries of life are laid down at his door on the half-yearly visits of the missionary ship. Many of the missionaries do an extensive trade with the natives, and as they are exempt from the tax that they have instituted against other foreign residents, amounting almost to prohibition to people of such small means as land here, their profits are enormous, cloth that costs threepence being sold at a shilling per yard, and everything else in proportion. Spirits are prohibited; and tobacco, though sold by the missionary, is not used on Sunday in Mangaia, under a severe penalty.

It is thus evident that missionaries in the South Seas have an opportunity of acquiring wealth, and of having more of the comforts of life around them than their poor struggling brethren at home; but, oh! how much more delightful to the exalted mind it is to fill a position where they can benefit hundreds of their fellow creatures, where they can promote happiness, virtue, and love amongst a whole community, enlightening their minds and improving

their habits, and therefore being looked up to by them with respect and veneration. In general this is pretty sure to be the case with a simple and primitive people, like the South Sea islanders, and if their system is not too severe, they are also regarded with love, but otherwise with fear, producing hypocrisy, falsehood, and dishonesty. I fear the missionary system *is* rather austere.

Why was Mr. Gill so grieved at leaving Mangaia? Was it that his disinterested labours, solely for the poor heathens' good, had met so ungenerous a return, or was it at leaving his lovely island home? I know not, but in some six months he returned, and he is now monarch of all he surveys, while the intelligent, generous, but unfortunate Tere Matè (from whom I received much kindness in after days) overcome and excommunicated, hides his diminished head in his secluded picturesque little village of Tavangie. Here he has still a few friends, although he is under the ban of the Church, and the stranger that visits his cottage, prettily situated on a knoll amidst a grove of orange-trees, with his little fenced garden of flowers and perfumed plants, will be pleased with his kind hospitality, and struck with his intelligent conversation. His wife is dead, and he is a most excellent father. His eldest boy, in whom he takes much pride, is very handsome. He does not seem to have any ambitious views for himself, but from some hints dropped casually by him, he would evidently like the idea of his son one day being king.

But leaving Tere Matè and this long deviation, to return to Goliah, junior, the water-carrier (son of Goliah, senior, the Philistine chief), I walked with him as he dragged along his emaciated body and cadaverous face, working out the penance, by his present degenerate and arduous labour, of his father's heathenish sins. Along the road I saw many groups of children, young girls, and women, with the native calabashes, proceeding to the springs in the valley. The streams, rising in the

inner hills, and flowing through the valleys, are spread out to irrigate the taro patches. They then collect in lakes beneath the cliffs of the Mukatea, and somehow find their way under the mass of rock out to the ocean. The younger females to whom I spoke looked frightened, and hurried on without replying, the older only answering in a reserved manner.

The view from the cliff that overlooks the Onoroa valley is extremely beautiful. The ground immediately beneath is dotted with occasional cottages, half hidden in their groves of fruit trees. Beyond, the more level portion, where the stream runs, is terraced off, as the land descends, into innumerable patches, irrigated by several little water-courses, which are seen gliding through the broad, bright green taro leaves that cover the greater part of the valley.

The taro of Mangaia receives more attention in its cultivation than that of any other island. The beds are kept constantly watered and weeded, which is the chief labour, though soil has frequently to be carried to them, after an excessive flow of water. When the root is ripe, the top is cut off and stuck again into the soil or mud, and in a few months is ready for gathering. The comara, or sweet potato, is planted in the same way in dry ground, but requires tilling. The women do all this work.

Descending by a steep path, formed with some labour through a ravine of the cliffs, I proceeded up the stream to a spot where the hills, closing steeply around, formed a deep gorge, and the rivulet, bounding over some rocks into a broad pool, shaded by overhanging trees, invited me to a bath in its refreshing waters. It was not till I had partially dressed again that I was conscious of three figures standing on the hill a little above, silently watching my proceedings. When I accosted them, they laughed, and with a wild shout, started up the hill-side like so many frightened deer; then, drawing together, had apparently a consultation. They were all dressed

in native costume, that is, a pariew of tapa swathed round the waist, and falling to the ankle, and another strip of the same material, with a slit in the centre, dropping over the head in the form of a Chile poncho. One was fully a woman (her tapa being of bright yellow), but the other two were young girls, wearing the brown glazed tapa common to the poorer classes here. The eldest, whom her companions called Luta, had a gentle childlike expression, very different from that of her two little friends, with their defiant cocked-up noses. The trio were easily persuaded by signs to approach, and, assisted by the few words of English that Luta understood, we were soon on friendly terms. I took from my pocket a piece of tobacco, which I presented to Luta, who, to show her gratitude, threw her arms round my neck, gave me a loving embrace, and rubbed her nose energetically against mine. Then suddenly leaving me, the trio, with wild screams and laughter, dashed across the brook, up the opposite hill-side, and were soon lost in its wooded cover. I turned to finish my toilette, but, horror of horrors! my spotless shirt and white trousers were changed to the brightest saffron by the simple Luta's guileless embrace.

I sauntered along the banks of the stream, waiting for sunset, and comforting myself with the reflection that yellow was not so observable in candlelight. I had not proceeded far, however, before I heard a hollow voice from the opposite side of the valley, shouting, "Cap'n, cap'n! You come quicky, come quicky!" and looking across the taro patches, I saw Goliah, with his arms swinging like the blades of a windmill, endeavouring to attract my attention. "Cap'n! you come quicky—suppose no come quicky, no get a dinna!" I told him I did not want any dinner, and would return by-and-by.

But as I was unwilling to keep my host waiting, I determined, confident in my innocence, though appearances were

against me, to brave public opinion. Goliah, on seeing me, at once charged me with misdemeanor. "Ah! you no gooda cap'n; ah! catching Oahenè."

"No," said I, "Goliah, I did not catch girl; girl catch me."

"Ah! Mangaia Oahenè no good a——; what a name?"

"And suppose I told her name; what of that?"

"Oh, by, by, riko catch 'im, putty im Calaboose."

"Well, will the rikos take me also?"

"No, no; cap'n eak a dinna; moè, moè missinary; no catch a cap'n."

"Oh! they wont catch the captain because he lives at the missionary's!"

Though, on my return, I modestly retired into the darkest corner of the room, a severe look from the missionary told of his unjust suspicions; but as any explanation must have implicated poor Luta, I determined to say not a word about the matter. The rikos' "arum," which is merely a hollow piece of tree beaten with a stick, sounded shortly after my return, telling me it was eight o'clock; and the patrol marched through the settlement, warning all stragglers to their homes, out of which they must not be found after that hour under penalty of the laws. All houses here are subject to nocturnal visits of the police at any hour; but the law is no doubt often infringed without being discovered.

The following day, business being completed, I left for Mankè. As we pushed away from the reef a number of natives, both male and female, shouted their farewell to us.

Our return voyage to Mankè was marked by no incident of importance. On landing I found that nothing had been done during my absence towards procuring a cargo. Dr. R. had resolved to settle on the island, turn sugar planter, raise tobacco, coffee, cotton, indigo, and all the spices of the East, and had, for that purpose, contracted for about a mile of

land at a yearly rent of 20$. It is true it was nearly all forest and rocky ground, which, if not suited for the doctor's enterprise, was still valuable from the tomano and other timber it contained. Fruit trees of various kinds could be raised in many places, where the other trees were cut down, and every part of the soil would grow cocoa-nuts for the manufacture of cocoa-nut oil, which would be a much better investment than the purchase of an estate in Ceylon, at a great expense, for the same purpose.

I took up my abode at the king's house, which differed little from the rest, except that it was somewhat larger, and had a table and stools; also some Delft ware, with knives and forks, appropriated to the use of white visitors. We fared well on roast pork, fowls, fish, &c., cooked in the native oven, together with the fruits of the island. I set the people to cut timber, and employed a number more to haul it to the beach, and bring it alongside, at which I found them very expert, the men, as they swam and dived through the surf like waterfowl, laughing, screaming, and shouting. The work was carried on to the chorus of a wild low chant, not inharmonious, by which all their labour is accompanied. It took us about a week to put our cargo aboard, the cost being about three cents per foot.

I was much pleased with the Mankè people. They are amiable and hospitable, though some of them will cheat you if they can. The day before my departure, the king and governor, and some of the principal inhabitants, promised that if I would come back and settle there, they would give me as much land as I could cultivate. They are anxious that white men should settle with them, chiefly to assist in protecting them from the aggressions of the Atienans.

An incident occurred here, scarcely worth mentioning, only that it is connected with subsequent events. During a visit of the captain on shore he fell in love with the king's

cook, a young girl of some seventeen or eighteen years of age. When supper-time came no cook was to be found, and it was at last discovered that the captain had carried her off to sea. The following morning, when the ship appeared off the landing-place (which should have been by daylight, as there was always cargo ready for her by that time, but the captain rarely had her up till nine or ten o'clock), some people were sent aboard to bring the girl back, but her fond admirer refused to restore her, and used violent language to the natives who had come for her. The king now imposed a fine of 10$ on the girl for going aboard ship, stating, very properly, that if he had the captain ashore he would fine him instead, but, as he had no control over him at sea, he could not do so. I was at last compelled to go aboard myself, and had great difficulty in getting the girl out of the captain's drunken keeping, he having her locked up in his own state-room. I insisted also on his paying the fine, which, with a very bad grace, he gave me an order to do, and I placed the memorandum in my note-book.

Before leaving, I purchased one of the beautiful tomano wood canoes of this place, so justly celebrated for their light and graceful form, and an article of trade among the other islands. The king, governor, and some of the chief personages of the island, came on board in a large double canoe, to bid us a last farewell, and evinced much regret at parting.

Mitiaro, which we reached the following morning, is smaller than Mankè, and has probably been at no very distant period a lagoon island. Indeed, there is still a considerable pool or lake in the centre, and much of the interior is marshy and uninteresting. Its productions are arrowroot and live stock, with the usual island fruits.

Christianity was established at Atien without difficulty, and its progress has been uninterrupted. Like Mankè and

Mitiaro, it has a native missionary (I believe a Rorotongan), to look after its spiritual interests. The native teachers of one island are always sent to officiate to the hearers of another.

As at Mankè, the settlement was also in the centre of the island, and the church may be seen on a conspicuous elevation from ship-board, when a little distance off the land. The principal landing, as in the other islands, is on the west side, and, as any ship approaching can be seen from the central villages, there is generally a canoe standing out to meet you before you reach the landing-place, which may be known by an open space amongst the trees, with two conspicuous houses, used as the market-place. The people here are active traders, bringing everything from the interior, a distance of some three or four miles, and they will generally carry their goods back again rather than take what they consider below the fair value.

The country inland is more picturesque than that of either of the former two islands, rising gradually in rolling hills, with small but rich valleys intervening, watered by several running streams. Atien is divided into three districts, with a king over each. As in the other islands, one takes the lead, and, though nominally with no more power than the others, regulates the affairs of state. "Paul," or "Paulo," with whom I stayed two days, is supreme king here. His sons are trading masters, and have the entire confidence of the missionaries, notwithstanding which, experience told me they were not to be trusted; they will steal or cheat a little if they have an opportunity. The church and school here are large, commodious, and substantial buildings. The people are orderly in their conduct, and the settlements are prettily and healthily situated, each on the crest of a hill, presenting (with the rich, cultivated valleys beneath, the skirting forest, and the great blue Pacific ocean

beyond), a scene entirely different from any of the other islands I had yet visited.

The first night I spent ashore I paid a visit to an Englishman, the only white resident, living in a house adjoining that of the king, and belonging to him, where he traded with the natives. His wife was a woman of New Zealand, who spoke English remarkably well, and kept his house, decently furnished in European style, in neat order. Whilst sitting here, a native hastily entered, saying that the captain had sent him ashore in his canoe, to tell me that the vessel was drifting on shore. I hastened with the doctor to the neighbouring height, from which we could see in the moonlight the brig standing steadily but slowly out to sea. Satisfied that it was some drunken idea, we returned, but the night was so lovely that we protracted our walk, till, observing that we were dogged by some men wherever we turned, we stopped and asked them what they wanted. They told us we must go home, as it was too late to be out. As we were then passing Paulo's, we entered, and asked him if he objected to our walking about, to which he replied, "Not at all." Notwithstanding which assurance, on our again appearing on the public road, we were once more stopped by the rikos, and desired to retire. We told them we had the king's permission. "Yes, but you have not the missionary's," they said. We asked them if it was the king's or the missionary's laws they obeyed; and their answer was that the missionaries made all the laws, and that what the missionary ordered we must obey. We replied that in England missionaries had no such power, and that having the king's permission, we should walk as long as we chose. To prevent a collision, however, of which there seemed some danger, we proceeded to the house of the missionary, who, after he had patiently listened to our lecture on his over-zeal and officiousness, declared that it was quite a mistake, and that

he had not sent the rikos after us. This, however, was a falsehood, as we subsequently learned that he had ordered them to stop us, saying he did not care for the king's permission.

The following day a lad came to me and induced me to accompany him to the house of one of the natives of the better class. On my arrival, an elderly woman came forward to meet me, with every demonstration of joy, and taking my hand, she kissed it, and explained that she was a sister of the governor of Mankè, from whom she had learned, by a letter she had received, that I was his particular friend, and if she did not show me hospitality she need never hope to see her brother again. A new mat was spread for me on fresh hay, and a profusion of viands was placed before me, including ti root, of which I ate for the first time. This root has an immense quantity of saccharine matter in it, and when cooked is chewed like sugar-cane or liquorice, but is much sweeter and coarser (like strong brown sugar) and exceedingly nutritious. When leaving, two of my hostess's handsome boys carried down to the boat a roast hog, some large bunches of bananas and pine apples, a basket of taro, &c., as a parting gift. I called at her house to bid her farewell, and make some trifling presents in return, and to my surprise, found there "Bob," the Huahinean Kanaka of our crew. I asked him what he did there when he knew that the boat was just about to leave.

"Cap'n, speak me go shore," was his reply.

"Yes," I said, "but you shipped to go the voyage, and you can't leave here."

"Oh! me ship go Carifona, me likey go Carifona; ship he no go."

"Yes, of course, the ship is going to California; what put it into your head she was not?"

"Oh! cap'n speaky me he no likey more go Carifona,

more good me go 'shore; s'pose me no go Carifona, me like go 'shore too quick!"

I pondered for some time, to discover what could be the captain's object in sending this boy ashore, who was a favourite of his; but finding no better cause, I presumed he must have been drunk again, though I subsequently connected the event with an action which, if then conceived, was one of the most villanous ever premeditated by the worst of criminals.

Amongst the many grand stories of his own exploits the captain had enlivened us with in the early part of the voyage, was one of his having been left on the Tonga Islands, during his sojourn in which a canoe, full of Aitutakean natives, was carried away from their island, and driven on the Tonga shores. King George of Tonga, it seems, possessed a fine schooner, built on his islands; which he presented to Snow, who had found favour in his eyes, philanthropically counselling him to carry the unhappy castaways back to their homes. This he did, after which he got the vessel into a hole in a reef, where he left her. Whether it was dislike to have his gasconading discovered I cannot say, but he used every persuasion to prevent my going to Aitutakè, stating there was nothing to be had there, that we had already made a good voyage, and that the season was getting late. I insisted, however, and he yielded with a bad grace to my orders.

Running before the trade winds, the following day we were off Harvey Island, which was in our course to Aitutakè. It is a low, sandy, coral island, or more properly two islands, connected by a reef which can be forded at low water. In Cook's time, these two islands were at war with each other, which so decimated the inhabitants that, some time after the establishment of Christianity, the few remaining residents were removed by the missionaries to Aitutakè.

At the time of our visit, one white man, his two native wives, and some children, on one of the islands, were the only occupants. He had formerly a companion in his exile, but, strange to say, these two men, instead of being friendly to each other, became deadly enemies. The first departed with his wife to the opposite island, where they lived for some years in a state of hostility, till the second retired from the place, leaving the other in undisputed possession of the entire island. In these remote spots the manufacture of cocoa-nut oil is carried on with industry, and with a little skill the quantity produced might be greatly increased. They also raise hogs, but the soil is poor, though much better than most of the low coral islands I have seen, and in some parts no doubt would grow sweet potatoes, bananas, and other fruits. It has a few stately forest-trees, and the Cape jessamine and other flowers grow in profusion, perfuming the air. George, the occupant of the island, seemed perfectly contented with his lot. Fish, the eggs of sea-birds, and the young sea-fowl themselves, are excellent food, and with these, and pig occasionally, together with bread, flour, and other necessaries purchased from the passing ships, he lived an easy and comfortable life, "monarch of all he surveyed."

After concluding some trade with George, we proceeded on our voyage, and the following day sighted Aitutakè. Approaching its southern extremity, we found a chain of low coral islets, or motos, connected by reefs with the main island, which at this side is also low and wooded; while towards the north end, from east to west, it is hilly, but not mountainous. Extensive reefs, stretching far out from its sandy beach, protect its low shores from the roll of the ocean, with depth enough of water on them to enable small craft to ply in safety round the island at all seasons. In some places even vessels of considerable burthen would find a secure harbour, if there was any inlet for them; but, unfortunately,

like most of this group, Aitutakè possesses no harbour; a narrow passage, which at low tide will not more than float a whale boat, being the only communication with the lagoon. At high water, and before it begins to ebb, a small craft of some sixty tons might possibly be kedged or hauled up, but the ebb tide flows out like a mill race, so that a boat with five oars can with difficulty stem it.

I was astonished here to find the natives all speaking more or less English, and very decently clad in shirt and trousers, with neat straw hats of their own manufacture. Many carry some of these in their hands, offering them for sale to the visitors. Several begged in a whisper for a piece of tobacco, indulgence in the weed being prohibited by the missionary laws of the place. Mr. Royal, the present missionary, has been many years their sole pastor, and devotes himself exclusively to the instruction of the people. The island is becoming a great resort for whalers, as many as a hundred sail or more calling here annually.

Though Mr. Royal is I dare say a good and straightforward man, we may be permitted to doubt whether the transformation of the natives to Europeans of the modern type is altogether a desirable consummation. The coal-scuttle bonnets, cropped hair, and sanctified look, are poor substitutes for the sunny locks, bright eyes, and happy countenances of these children of nature.

"Gi' me piece bacca, cap'n, kiko no see!" was the first word addressed to me on landing. Why prohibit so simple an enjoyment to a people for whom so few others are left? The forms of religion are attended to amongst these islands with superstitious reverence, but morality of heart and life is perhaps at a lower standard than on the day when Christianity was first introduced amongst them. Sincerely honest men, and truly virtuous women, are, notwithstanding all the missionaries have done, very rare commodities.

My object in visiting Aitutakè, was to fill up with oranges, it being the last port we had to call at before our return to San Francisco. As this was the first shipment made from this place to California, the natives were in great glee, hoping it was the commencement of a new and successful trade. There are three markets here, one of the three kings always presiding at each, and being in some measure responsible for the honest dealing of the people. The market squares were filled with natives, their baskets of fruits, vegetables, live stock, &c., displayed in proper order.

Leaving the doctor to officiate at the market, I strolled through the settlement, taking the road to the right. It led me to the hilly ground on which the principal part of the village is situated. The light, cool huts of the natives have been supplanted by heavy, stout stone houses, whitewashed, but in other respects without any approach to taste in their construction. They consist generally of four thick stone walls without partitions, except what a mat or piece of tapa affords. The floor is of earth, strewed occasionally with hay. Four large apertures, without window frames, give free access to wind and weather. One or two rude bedsteads, a chest or two, some baskets for food, half a dozen water gourds, and a few bundles, probably of tapa, complete the contents of the interior. Orange or other fruit trees commonly grow around them, and are scattered along the road in this direction for perhaps a mile.

Descending to the low ground, a pleasant shady walk near the margin of the lagoon leads to the pools used for bathing. On my return, I found a message from the Rev. Mr. Royal, requesting me to dine with him. His house, in the rustic cottage style, with the usual wide verandahs, is prettily situated on the wooded side of a hill that overlooks the settlement, stretching away to the right and left, under the shade

of palm-groves, or the spreading branches of the bread fruit, mixed with the perfumed orange and other trees. From the gate of the missionary grounds, some flights of stone steps lead up the terraced acclivity to the house, which, ornamented with foreign trees and plants (amongst which I observed the custard-apple, loaded with its delicious fruit), has a pretty appearance. I was kindly received by Mr. and Mrs. Royal and family. After an invitation to spend the night with my host, which I gladly accepted, I took a walk in the opposite direction from that I had pursued in the morning, which is more in the valley, and in denser shade. Many of the houses here are still of the native construction, as in Mangaia. I visited the interior of one or two, and found them strewed with hay, in the usual style, on which mats were placed for us to sit, *à la Turque*. I was hospitably received by their inmates, some "taro poey" being placed before me, which I did not like so well as the bread-fruit poey of the Marquesas. Continuing my walk, a little girl of some six or seven years was brought to me by some of the natives, a lovely creature, with flowing auburn hair and regular European features, combined with the large, soft, lustrous eyes and the light olive complexion of the islanders, probably owing her existence to some sailor, who made but a temporary stay on the island, and possibly was not aware that he was the father of the lovely being before us. I was pleased to see the interest and pride the natives seemed to take in the little creature. To try their affection, I proposed to purchase her, but a soft arm, encircling the child, and drawing her to the bosom of one of the dark-eyed beauties, revealed the bond that existed between the two. With difficulty I persuaded them to allow me to bring her to the market that I might give her some little presents. The child was greatly delighted with the few trifles I presented to her, and bounded off to her home to display her riches, as wealthy, in

the estimation of her wild little companions, as a young countess.

The following day we had almost concluded business, when I found I required something from the ship. I tore out a leaf from my memorandum book, not observing that it was already written upon, and wrote on it a request that what I wanted might be sent by one of the natives. As the article I wanted did not arrive in time, I dispensed with it, and having finished business went to dine with Mr. Royal. Here I found the skippers of the two other ships that lay in the offing, so that we had quite a dinner party. One of them, strange to say, proved to be an uncle of Captain Snow, who, disgusted at being brought here against his will, did not once come ashore. Whilst we were still at dinner my second mate marched unceremoniously into the room, and in a mysterious manner presented to Mr. Royal a note from his brother and commander. The look of utter bewilderment on the face of our host, as he read the note, was most ludicrous; but at last he found words to ask if the bearer was sure the *billet* was for him.

"Yes," said the messenger, with stern dignity, "from Mr. S."

"Then really, I must say," said our host, in his gentle way, "I cannot in the most remote degree comprehend it. I never fined him ten dollars, and I am not aware of any charge against him about women."

The note was now handed round; amongst others, to the captain's uncle, who had just been speaking about Captain Snow's poor wife and children, left behind for some years in the Eastern States. The note was a tirade against the missionary, with some mysterious allusion to his (Snow's) abduction of a girl, and a subsequent fine of 10$, which his reverence might pocket, &c. &c. When I read it, I could not resist laughing. An idea struck me, that in sending the

note lately on board with the native, I must have used Captain Snow's memorandum authorizing me to pay the fine at Mankè, for the abduction of the king's cook, and that in his usual muddled state, he must have conceived it by some means to have come from Mr. Royal, to whom he naturally sent the reply that placed him in such an absurd position; and I subsequently found that such was the case.

CHAPTER V.

Departure for California—A Kanaka's Interpretation of a Meteor—Wreck of the Ship—Appearance of Natives—Their Attack repelled—Mahauta sent ashore—Onset of Savages—Our Landing on the Island—Costume—Native Huts—An Imp surprised—Insubordination—My Home on the Island—Breaking Cocoa Nuts—Attempt at Conversation—A Native Supper—Night Wail—March resumed—A Mara, or Sacred Ground—Curious Ceremonies—Terror of the Captain—Dance of Females—Mournful Dirges—Ceremony of Adoption—Sararak—Divisions of the Island—A Native Plenipotentiary—Blunders made in acquiring the Language—Novel Appropriation of English Costume—Assembly of our Officers and Crew—A Family Group—Alarm of Invasion—Recovery of my Sword—Ceremony of the Pehu—Numerous Relations—Etiquette for Relations—My Gratifying Progress in the Language.

THE same evening we bade adieu to our good host, and with a pleasant breeze turned our head once more towards California.

Dr. R., who had recently become exceedingly amiable, being satisfied with the success of our voyage, confidentially opened to me schemes for rapidly amassing great fortunes, clearly demonstrating the certainty of success. I had told him decidedly at the Marquesas that the present was the last transaction we should ever be engaged in together, and had he now opened me a path to the wealth of Crœsus, I would not have joined him in it.

Walking the deck one evening, I was struck by the appearance of a remarkably large and brilliant meteor, occasionally observed on these seas, which, bursting suddenly

to view in the firmament, descends slowly till lost in the ocean, illuminating the waters during its progress with a light like that of the moon. The sound of half-stifled sobs in the forward part of the ship drew my attention there, and on proceeding to the spot, I found the Huahinean Kanaka, Bob, crying bitterly. I asked him what was the matter, and after some difficulty, he informed me that his brother had died lately, and that the meteor just seen was his spirit, which come for him. I tried to reassure him, and prove the absurdity of the idea, but without the least effect.

With the sailors forward I had never had much intercourse, save occasionally a pleasant word *en passant*. Thus matters stood on the night of the 6th of January, 1853, when I retired to rest. I was a light sleeper, especially in the neighbourhood of land, having no confidence in either the master or officers, and as we were passing near some islands laid down on our chart (although, according to the captain's observations, we should have been far out of sight of any of them) I felt uneasy. At four o'clock A.M., the changing of the watch awoke me, and as it was Mr. Snow's watch on deck, I did not feel again inclined to sleep. As the mate was turning in, he told the captain he saw something like a dark cloud ahead, and warned him to look out for a squall. It appears, from the statement of one of the boys in this watch, that shortly after he went on deck he saw Captain Snow come out of his cabin, whisper for a short time with his brother, and then retire. This he might have done by the back-door of the cabin without my observing it. On this occasion the oldest and safest hand of the watch was never brought on deck; and the look-out forward consisted of two inefficient hands, one a Kanaka, and the other a mere lad. The man at the wheel could not see ahead, on account of the house on deck immediately in front of him. About twenty minutes after, as I looked through my cabin-door out on

deck, a shock like that produced by a collision passed through the vessel, and I thought I beheld land close to us. The ship's head, however, rose on the wave towards the sky, and I waited for an instant till she dipped again, when I beheld a long line of black, low coast stretching far on either side, girt with a circle of foaming breakers, the roar of which was already in my ears. A westerly wind blew dead ashore; we were running right before it, and were not a gun-shot from the reef. I sprang at once on deck, followed almost immediately by all the crew. "Hard up!" some one shouted, and up went the wheel, the yards were trimmed to the wind, and the good vessel, obedient to her command, worked round, giving us yet a chance, when another voice called out, "Hard down," and the mate at the helm obeyed but too faithfully the order, depriving us of the last hope of saving the ship. The next moment her bottom struck a sunken rock, making the vessel reel, and almost throwing us off our feet. A white crested wave, raising us on its top, bore us onward with impetuous force, and dashed us amidst the boiling foam on the rugged walls of coral. Fortunately we went head on, and our bow struck into a little bight of the rock, where it was firmly bedded. About midship we rested on a rock below, on which each wave that dashed on our stern and broke over us, raised the vessel, and let her drop with such force that we feared she would part in two. The spars swung and shivered with the concussion, threatening to fall about our ears, and the sails, that no one ventured aloft to furl, began to lash the yards and fly in shreds, whilst the parting stays menaced us with tottering masts. Our only trust was that the vessel would hold together till daylight. The supposed cloud seen by the mate proved to be the Penrhyn Islands, laid down on every chart, and mentioned particularly by Wilks.

After adjusting some books and valuable papers that I

unfortunately had on board, so that, in the event of my being able to return to the wreck, I might secure them, I went forward to the bows to see what chance remained of reaching shore. It seemed only some two or three hundred yards off the edge of the reef where we lay, and to my joy, I found the tide was ebbing, the surf less violent, and the rocks in front occasionally bare, while at the same time the wind was falling. We now anxiously looked towards the shore to see whether it produced cocoa-nut, and, as well as the grey dawn allowed us, we were glad to perceive indications that it did. The captain, in the meantime, had got an anchor out from the ship's stern, and was pretending to try and get her off, which, of course, every one knew was a vain attempt, as she was already bilged. She did not strike heavily, and I was talking to the doctor about our chance of getting ashore and saving something, when it was reported that natives had been seen on the beach. I was proceeding again forward when a wild yell from shore sent the blood thrilling to my heart, and perhaps blanched my cheek. I ran to the bows, and by the increasing morning light could see many natives along the beach, who, as we appeared, renewed their yells. Under these circumstances, the captain was the only man who showed any signs of timidity, at which the doctor and I laughed, though I must acknowledge the position in which we found ourselves was by no means reassuring.

Meanwhile, a shout from the bows informed us that the natives were coming on us; and on looking over the side we saw them advancing with spears and clubs, which they brandished, uttering at the same time the most frightful yells, accompanied by horrid grimaces and contortions. I at once ordered a box of ammunition to be brought from below, and all the firearms being charged, we prepared for the attack.

Our preparations were scarcely completed when I saw a savage face peer above the rail on the quarter, near where I

stood. As I had no idea then except of selling my life as dearly as possible, I sprang forward and made a cut at the head, which its owner dexterously avoided by dropping into the sea; the same incident recurring frequently. The savages, finding every point guarded, withdrew from the attack, but kept swimming around the ship, diving at the same time like fish, a feat at which the women are quite as expert as the men. We now tried to propitiate them by throwing things from the ship, which they eagerly swam or dived after, and then started with their prizes to shore.

As at this time it was low water and unusually calm, I proposed that we should all land together in the long-boat, after we had done our best to save something from the wreck. The captain at once vetoed this proposal by declaring the boat was so stove in that it was useless; and as for the whale-boat, it had been disposed of at Aitutakè. "But," said he, in his usual assuming style, "if there's any fighting to be done, I'm the man that's ready to join any one!" Dr. R., who was as brave as a lion, looked as calm as I was excited. In fact, I was much annoyed at the loss of the vessel. I proposed, therefore, that we should immediately make an attempt at landing, under the doctor's command. He was ready in a moment, and I was particularly anxious that we should all make the effort together; but several of our boasting crew held back from the undertaking.

In the meantime a parley was held between a native of Aitutakè (Mahauta by name), from the bows, and some natives on the reefs below. We found, happily, that, although there was much difference in their languages, there was such a similarity that they could make themselves understood by each other. What transpired in their lengthened conversation seemed sufficient to induce Mahauta to trust himself amongst them and, seizing a proper opportunity, he

dropped into the sea and made for the shore. The whole crowd followed him, and we, who were left entirely to ourselves, awaited anxiously the result of the Aitutakan's bold experiment.

On reaching the shore, as I afterwards learned, he proceeded directly inland, followed by the entire population, and for some time we were left in doubt as to his proceedings. A crowd, however, soon appeared again on the beach, with Mahanta in their midst, who made some signals to the ship, but whether of a friendly or a warning character we could not comprehend.

After a time, Mahauta returned on board, stating that he had been well received by the natives, and that they had requested us all to land, assuring us of good treatment if we would allow them to take the cocoa-nuts which they learned from him were aboard, and of which there was a scarcity at that time amongst the islanders. The terms did not altogether suit me, for I was satisfied that, if the natives were allowed to come on board, a scene of plunder, if not of slaughter, would ensue. The captain had supplied himself with Dutch courage from the brandy bottle, which he particularly recommended to the doctor and myself, but which, as I knew I required all the coolness of mind I possessed, I declined, and threw the liquor overboard. He then made a maudlin-heroic speech to the crew, stating that he was going to risk his life ashore to see how the land lay, and if he fell in defence of the ship, they would know how to revenge his loss. The natives, however, did not give him time to carry out his bold design, for many of them were already coming over the bows, to whom no resistance was offered. I now got two of the men to join me in guarding the entrance of the cabin; but soon the savage host came pouring in on all sides. At first their astonishment at everything they beheld was so great that they did

nothing but stare around in amazement, uttering occasionally loud exclamations, accompanied by wild gestures, horrid grimaces, and slapping the hips—a habit which I observed to be peculiar to them. They soon discovered the cocoanuts in the hold, and all that could at once went down the hatchway and set to work to secure the treasure. From this task, however, they were ere long recalled by one who seemed to have authority over them, by whose order they commenced a fantastic kind of dance, yelling, rather than singing, a sort of barbarous accompaniment to it. This completed, they plunged again into the hold and resumed the work of plunder.

By this time the deck was so crowded with natives that there was scarce moving room amongst them, and I found that some of them had made their way into the cabin, and were already pillaging it. Seizing my sword, I rushed in, and they precipitately retreated, evidently much alarmed at the shining steel, and many even jumping overboard. The captain begged me, for God's sake, to lay aside the weapon, or we should all be murdered. The doctor, also, quietly remarked that resistance now would only make matters worse, and we might as well land whilst the natives had their attention occupied.

I went forward to see in what state we now were, and found the vessel's head almost high and dry on the reef, having been driven farther up since she first struck. On returning to the cabin, to try and save a few articles of wearing apparel, I found it filled with savages; lockers, drawers, and boxes having been broken to pieces, and their contents appropriated as plunder. I did not attempt to save anything, and in shirt and trousers, hat and shoes, I prepared to reach the shore. As I came to the spot where the doctor stood lowering a rope over the bows, old Bill made his appearance, with a small stock of clothes. The doctor,

who seemed for the first time excited, immediately turned to him and proposed that they should assist each other. I was about to descend by the rope he had lowered, feeling somewhat nervous, as I was no swimmer and the surf was breaking with great violence on the rocks beneath, when the doctor, in an insolent manner, ordered me to find a rope for myself. I was, of course, greatly incensed by his conduct, but cool enough not to provoke a quarrel at such a moment. It did me good, however, for my anger cured my fear. I seized some of the broken rigging in a worse position farther aft on the bowsprit, and watching the moment when the receding wave left the rocks beneath bare, hastily slid down and stood on the almost dry reef. To avoid the rapidly advancing rollers, I started at once for shore, still some two or three hundred yards distant, when I was overtaken by a wave, which did not, however, stop my progress, and some of the natives, rushing into the water, I soon, with their assistance, got ashore. I had scarcely touched dry land, when, as if to prove that their conduct was not prompted by humanity, my pockets were rifled of their contents. One even tried to get my hat, but I stoutly resisted him, and was allowed to retain it.

Some groups of women and children, who were congregated on the shore, appeared much terrified. The dress of the former consisted merely of a kind of short kilt, called a "titche," formed of a quantity of cocoa-nut leaves, slit into fine strips like grass, and fastened to a cord at the top, which secured it round the loins. The mass of hay, as it might be considered, drops down to near the knee, where it is cut square off and sloped up a little on the one side, coquettishly showing the proportion of the leg more than would be considered strictly decorous in discreet society. They sometimes, also, wear what is called a "pariew," a short mantle of matting, made from the cocoa-nut leaf, split as fine as

straw and plaited in such a way that it narrows up towards the neck, round which it is fastened, fitting on the shoulders and falling below the waist. The men only wear a small "marow" fastened round the loins, and the children are completely naked.

On my return to the landing, being free to move about, I saw Dr. R. sitting on a stone, looking very savage. I did not go near him, for, though I was not silly enough to quarrel with him at such a time, I still resented his absurd rudeness. He had retained his bag of clothes, but was afterwards robbed of it—a loss which he attributed to my desertion of him, as he was pleased to call it.

Being left in perfect freedom, and satisfied that there was no immediate attempt to be made on our lives, after a short rest we passed on into the interior, to discover what kind of place we were doomed to spend it might be the remainder of our lives in. I was soon enveloped in the obscurity of an extensive cocoa-nut grove, that seemed, indeed, as far as I could see, to extend over the whole island. Here and there I observed also a stiff, ungainly pandanas tree, with its few straight, pole-like branches leafless, save where they terminated in bunches of crisp and prickly leaves, fully representing the barren spots in which they love to dwell. A tall, rank weed, not unlike the aloe, also occasionally varied the scene. A rude kind of vine, in some places, trailed along and partially hid the arid, sandy soil, and the graceful palm tree offered its grateful shade, after the intense heat I had experienced on the white, sandy beach.

I soon lost sight of the shore, though I knew its direction by the moaning sound of the breakers. Pushing on through the jungle of tall weeds, I suddenly came on an open space of some hundred yards square. It was encircled by tall, flat stones, some six feet in height, though generally much lower, but not more than a few inches in thickness; a sort

of "Stonehenge" in a small way. Through the open spaces I could observe several more stones of the same kind, some lying horizontally supported by others, not unlike the cromleighs or Druid temples of Ireland, but more regular in form, and evidently intended for tombs. I had seen something similar, but not nearly so regular or extensive, on the Marquesas — their holy ground, which was viewed with so much superstitious veneration, that death was the penalty of any one who invaded its sacred precincts. I did not fear being detected had I crossed it, as, since I left the beach, I had not seen or heard a single native (the entire population apparently being engaged at the wreck); but, not wishing to disregard their religious superstitions, I took a little path that led again through the groves, and, to my astonishment, found myself in a few moments once more at the water's edge. I thought at first I must have returned to the beach I had left, but the appearance of the waters before me, of a pale transparent blue, as calm and bright as a mirror, convinced me I was on another part of the shore. I sat down on the log of a cocoa-nut tree, and tried to mark out a line of conduct for myself. From the intercourse I had already had with the natives of the South Seas, I was convinced that the proper course to pursue was to associate with them on such terms as to impress them with the idea of their inferiority, and at all risks to keep firm in any difficulties that might arise. Truthfulness and honesty they can, perhaps, the more appreciate, because they are rogues themselves. As to the ship's company, I felt that it would be a difficult piece of policy to manage them, and I resolved to stand aside for a little till I should see how things might develop themselves—to remain, so to speak, passive, taking on myself for the present no position of authority. I had not mingled much with the people on board, and they had, therefore, little personal knowledge of me. I was well aware they would revolt at

any assumption of authority on my part, particularly as I was neither commanding in stature nor noisy. Dr. R., therefore, was the very man for them; and I knew that he could well maintain the dictatorial manner which he assumed amongst the sailors, his personal strength and intelligence both being beyond the ordinary range.

The day, though lovely, was rather hazy. As I peered towards the horizon, I observed some dark streaks, like low, narrow clouds lining its edge, and I knew at once it was land—low coral islands, like the one I was on—about seven or eight miles distant. Was this one of a cluster of islands, or was it a portion of a great lagoon reef, with islets studded around it?

On my return to the beach from which I had started, I heard as I approached the shouts and yells of the savage tribe, still busy at their work of plunder. I concluded that the island could be little more than a quarter of a mile broad from shore to shore, though, from the view I had along both coasts, it must be several miles in length. In recrossing I observed some low sheds, which, as I saw no other dwelling-places, were doubtless the residences of the natives, though the most miserable shanties I had ever beheld for human beings, consisting merely of four inclined sticks, about five feet in height, with two uprights and cross beam, forming a light frame for a small roof. At the base the house is some six feet wide by eight long, the whole covered by a thatch of the cocoa-nut tree, formed by splitting the bough and platting the leaves, till enough are linked together to reach about half way up the frame, on which it hangs so loose that it can be lifted or dropped at pleasure. Other boughs are then fastened on in the same manner, but secured to the frame till all is covered in, the ends being closed by platted boughs secured to the uprights. Those I saw on the present occasion had the leaves supported by a stick, and the owner being at the

beach, I crawled on all fours through the aperture to observe the furniture of the interior.

This was not of the most costly description. A roll of sinnet and a coarse bag-net were suspended from the ceiling, a rough mat of pandanas leaf partially covered the sandy floor, and another was thrown over what seemed a bundle at the far end. Curiosity tempted me to lift the latter, when I beheld an urchin whose little black eyes seemed fairly to start out of their sockets as they stared at me; while his mouth, which was about as broad as his face, emitted the wildest screams of terror I had ever heard. Nearly as much frightened as the child, I backed out of this den and at the same moment the little imp, throwing up the opposite side of the house, darted into the woods; and, though his yells still were heard, modulated by distance, he was out of sight in an instant.

It was almost sunset when I returned to the beach, where, to my great disgust, I observed that some of our men were occupied in carrying great baskets, made from the cocoa-nut leaves, containing cocoa-nuts and other articles saved from the wreck, which they were bearing inland under the direction of the natives, who were already employing them as slaves.

On my appearance several of the savages ran towards me, and, pointing to the baskets which were being rapidly made by the women on the spot, to be filled by the men, they desired me (as I could understand by their gestures) to commence work with the others. This I decidedly declined to do, at which they seemed very angry. However, it made no difference to me, as I had resolved on a course of conduct; and the present was an excellent occasion for evincing my resolution. Not content with refusing to work myself, I hastened to two of the men near me, and begged them to desist, telling them it was much better we should lose our lives at once by resisting these people's orders than

have our existence made a burthen to us by becoming slaves to them. One of them, "Joe," the fellow I had taken off the Marquesas at his own urgent entreaty, replied, that "Jack was as good as his master in this place, and every man could do as he liked." "Oho!" thought I, "this is the kind of insubordination I foresaw;" but I merely replied, "I never was your master, my man; I only advise you to a course I pursue myself, and you will find before long which is right" —as to his sorrow he afterwards did. The other sailor ("Painnè," as he was subsequently called by the natives) threw down the basket, saying, "He would work no more for the d——d savages." The influence I thus exercised seemed to make considerable impression on the natives, and I have no doubt I was heartily anathematized for my interference. The air of dignity I assumed did not seem to impress them; but my manner caused some discussion, in which one, who apparently possessed authority, appeared favourably disposed towards me. Three little boys who obeyed his instructions, I presumed to be his sons; and a party of men and women working under his directions made me think he must be a person of some importance.

At sunset various little groups began to form and move off in different directions, the men invariably armed with one or more long, slight spears, made of the cocoa-nut wood, the women also carrying a kind of club of the same material. At last it came to my turn. The man whom I had formerly noticed with the three children (together with a party of some seven or eight men and women) told me to follow him. I accordingly wheeled into rank, and, guarded fore and aft, started with the small party in Indian file, by a narrow and circuitous path through the wooded grove. The course we took led us at times through the centre of the island, at others it brought us near to the shore, and eventually to the calm lagoon, or smooth sea, I had seen in the

daytime. A pleasant breeze now just ruffled its waters, and made the air pleasantly cool.

Here some children joined one of the boys before mentioned, the other two having been sent on some errand. They all looked at me from a distance with an expression of fear and awe, which indeed was, in some measure, exhibited in the manners of the older members of the party. A shout from the still waters drew my attention in that direction, and I observed the two boys pulling a canoe, loaded with stuff from the wreck, over the shoal of the reef, which I now saw extended out from both sides of the island. After a walk of a mile or two we abruptly turned inland, and in a few minutes halted at a little hamlet, I might call it, in an open space, strewed with white gravel from the sea beach, and planted round with young cocoa-nut trees, whose bright leaves completely shaded the three little huts that half occupied the space; while another, partially hidden by some pandanas trees, was evidently the cook house. The white gravelled plot was scrupulously clean, and looked prettily bright in the surrounding darkness of the forest. A mat, taken from the house, was spread on the ground for my use, and I sat, or rather reclined on it. The natives also used mats, sitting *à la Turque*. "This, then," said I mentally, "is, I presume, to be my home, perhaps as long as I live; and God only knows how long that may be, amongst such wild beings!" But on looking around the little group before me, they did not seem the same yelling savages I had beheld all day. They had now the appearance of rational beings, spoke quietly, and I even thought kindly to each other, and frequently laughed with a pleasant cheerfulness that astonished me.

After the articles from the canoe—sails, rigging, iron bolts, hoops, nails, clothing, cocoa-nuts, one or two drinking utensils, and other things, including two hogs—had been

carried up to the houses they returned to their mats. Two of the boys took the husks off some green cocoa-nuts by placing on end, on the ground, a three-cornered piece of wood, called a "co," on the sharp point of which, supporting it in an upright position with the soles of their feet, they struck the nut till they had driven it through part of the husk, which they stripped off. The nuts are then handed over to the women, who with a stone crack them through the centre, preserving the water in a wooden bowl. With a piece of mother-of-pearl, called a "tuè," some six inches long, and tapering to a point, and about two broad at the base, where it is nicked like a saw, they scrape the meat very fine. This they do by placing a half nut between their legs, pressing the edge down with the left thumb, holding the "tuè," like a pen, in the right hand, and scraping from the edge downwards, the left forefinger pressing on and assisting the others in the operation, which, when a large quantity of "neu oara" (as I soon learned it was called) has to be made, is very fatiguing to the hands. It is then mixed with some of the water of the nut (one cocoa-nut making about half a shellful) till about the consistency of dough, and is ready for use if it is to be eaten raw. If it is to be cooked, more is put into the shell, and another is placed on the top, careful cooks covering with a piece of leaf the hole, or eye, to prevent the entrance of dust. This article forms the chief subsistence of the people.

During the preparation of supper, many questions or remarks were addressed to me; in answer to which I could only shake my head, to signify I did not understand what was said. This, however, they did not comprehend, for in addressing me again I observed they shouted in a high pitch of voice, "Co ai coè!" an expression which they frequently used. I thought it might be some complimentary phrase to which I was bound to reply. I responded, therefore, in the

language of the Harvey group, of which I knew a few sentences, with the word "maitakè" ("very good.") Thereon an excited discussion ensued; the word "maitakè," after passing from mouth to mouth, thenceforward became my name; and very naturally, for I subsequently found that "Co ai coè" meant, "Who are you?" or "What's your name?"

As I had been so successful with these two words, I used them in reply to all subsequent questions, which seemed rather to bewilder my examiners. It afterwards proved they had been asking me the names of my father, mother, sisters, brothers, and kindred generally; and such a host of "maitakès" utterly astounded them. One sceptic, however, shrewdly suspecting that I did not understand them, advanced towards me, and placing a hand on each shoulder, while he brought his face close to mine, shouted at the top of his voice some words, each of which was slowly and distinctly uttered. Then drawing back, apparently satisfied that I must comprehend that, he encouragingly waited my reply.

In the same deliberate manner I placed a hand on each of his shoulders, which made him appear a little nervous, though he looked round with a smile, and made some remark evidently to this effect, "You see I found the way to make him understand me!" But what was his consternation when, in his own loud and distinct manner, I shouted, "I—don't—understand—one—word—you—say!" He looked perfectly bewildered, and, with the rest of his countrymen, seemed to think it was an utterly hopeless case.

My first dish of "neu oara" was now presented to me, but it was mawkish, watery stuff, and hungry as I was, I could scarcely finish it, not for want of encouragement though, for they evidently pressed me in the kindest manner to eat; one elderly lady with remarkably short petticoats, coming over and patting me as if I were a petted baby, while she repeated the words, "A kai! a kai! teo neu oara."

Some dried boughs of cocoa-nut that quickly flared up when they were thrown on the fire, lighted with fitful gleam the swarthy figures and strange scene around. I could scarcely realize the truth of my position, and could not help asking myself if it was not all a wild dream.

I crawled into one of the sheds and lay on a single mat that covered the rough ground beneath. With my head on a pillow of wood I disposed myself to think: not to sleep, for between the hardness of my bed and pillow, anxiety for the future, and the excitement of the day past, my mind was ill disposed for rest. The night was perfectly still. There was not even the usual rustling of the leaves of the palm-trees in the night air, the low monotonous moan of the breakers alone being distinctly heard. I had lain some hours, turning restlessly on my hard pillow, when another sound came through the silence of night, a low cry or wail, distant at first, but apparently taken up at different points, and coming nearer and still nearer, until it was re-echoed in the same low tones in the house opposite. It might have been a dirge for the dead, and was not disagreeable at first, particularly in the lower notes, though the higher were decidedly discordant, and, when long continued, irksome.

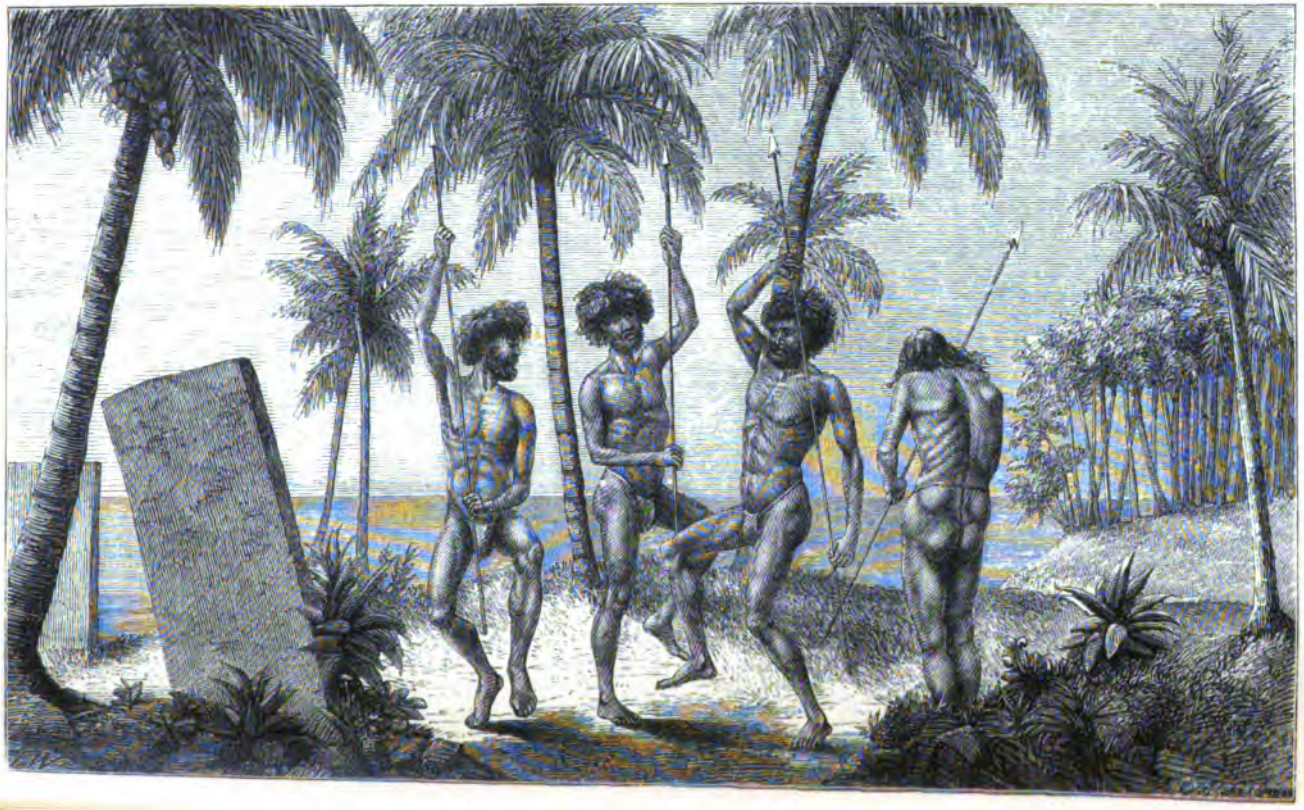
An old man and a boy, who were in the tent with me, joined in the melancholy chant, the former rolling his head from side to side. This continued perhaps for an hour, when the sound died away gradually as it had commenced, and save the endless moan on the sea-shore, all was silent. I did not sleep that night, however.

The following morning all our little community was astir by daybreak. I was taken with them to the inland water's edge, where we all performed our ablutions in a small pool, fenced from the sea by a stone dike, of which there are many along the shore. Outside of these barriers all dirt and filth are cast, nothing of the kind being allowed to pollute the land.

By this time both men and women of the party with whom I had been all night were armed, and with a guard front and rear we were marched in the direction we had come the night previous, but by a different route. From houses that we passed we picked up successively the mate, the second mate, and others, each with his particular guard; with whom, ere long, we arrived near the site of our wreck. In this, which happened to be the most thickly settled portion of the island, we found in one of the houses the doctor, captain, and one of the men. In a short time all the crew and the entire population of the island were congregated. We then continued our march, each under the charge of some particular native, the party I had arrived with still claiming me as their especial property. Mahauta, the little boy who had slept in the house with me, had got over his fear in a great measure, and hung much about me. This I encouraged, not because I felt any affection for him, but I was aware that on the Marquesas the people had a great veneration for boys; and I thought that if they meditated any sudden act of treachery, I should seize the lad as a hostage.

After a quarter of an hour's march we halted at a rugged and bleak spot. Blocks of coral rock were strewed around, and piled in masses of every form, as if rent and upheaved by an earthquake. The tall fara weed grew rank, showing that the spot was rarely visited. Numerous pandanas trees darkened more than usual the deep shade of the grove, but not enough to hide the tall stones of a "Mara" (or sacred ground) that appeared beyond. There were few or none of our party who were not aware that, on the Marquesas and other islands where cannibalism is practised, such spots are dedicated to these horrible orgies—their fellow-beings being here offered as a sacrifice to their gods.

The women and children, who are not allowed to enter



A MARA.

these holy precincts, now stopped with looks of fear, whilst all the men proceeded a few paces farther. Looking around on our people, I saw that all were serious, some blanched with fear. Four young men rushed with their spears to the edge of the mara, as if about to attack an enemy; and, facing each other with the most horrid contortions of visage, rapidly uttered or rather yelled a kind of incantation, to frighten away the evil spirits that always haunt these spots; and such faces were surely enough to frighten spirits or mortals either. When this "hai-ing," as it is called, was concluded, the whole concourse of men hastened within the precincts of the mara, as if afraid that the wicked spirits might get in before them. Two old men, girt round with cocoa-nut leaves, whom I supposed to be priests, took seats on either side the mara, some distance further up than the rest. Three young cocoa-nuts were then placed on a flat stone in front of us, near which stood four young men, decked with wreaths of green leaves. At a given signal from the priests two of these, stripping two pieces of husk from the cocoa-nuts before them, ran with great speed to a point where they deposited one piece of the husk, immediately darting back as if the devil was after them. Each then got behind one of the tall mara stones, near the priests, where they were out of danger, and presented the other pieces of husk. This they did in a slow and decorous manner, very unlike the unseemly haste they had evinced the moment before; raising their hands high above their head and putting the husk down before the priest, who, without looking up, took it with a meek and reverend air befitting the occasion, bent over it, uttering a low, hurried prayer or charm, and then with his right hand threw it over his left shoulder. The same ceremony was repeated till every part of the place was purified of the devils that made it their habitation. The whole affair was curiously like the infantine game of "Pussy

in the four corners," though the ceremonies were evidently performed with perfect faith in their efficacy. The whole party then advanced to an altar—a heap of rude stones. A youth, having cut three small branches from a young cocoa-nut tree, platted the leaves of each into something resembling the form of a man, and handed them to an old chief that I had before observed as a leading person amongst them. On receiving the three gods, as I believed them to be, he ascended the altar, and all heads remained bent in awe till the ceremony was concluded.

O Packa, as this chief and high priest was called, on receiving one of the cocoa-nut gods, ascended the altar, and, seating himself in front of a large stone, while he held his god in both hands, began to glance wildly round in every direction, his eyes wandering over the crowd of bowed figures before him. A trembling motion, commencing in his hands, extended through his whole body till every limb shook in the most violent manner, the muscles working and the veins swelling almost to bursting—a sign, as these ignorant creatures believed, that he was possessed by a spirit. After uttering a few incoherent sentences, which subsided to a low prayer, he lifted his leafy god and struck him violently against the stone before him, repeating the same process with all three. The idols, having thus done their part in the ceremony, were unceremoniously thrown aside amongst a heap of rubbish. The three cocoa-nuts, which had remained on the altar all this time, were now removed, and we were marched once more out of the mara and seated near its boundary. The captain, I saw, had been in no less terror than myself, and doubtless from the same cause—the belief that these rites were preparatory to a human sacrifice. He trembled violently, and his colour was a sickly white. Dr. R—— I must acknowledge, seemed more annoyed and angry than frightened.

The three cocoa nuts that had played such an important part in the whole proceedings were now produced, and, after some more ceremonies, were broken, and handed, one each, with signs that we were to eat them, to the mate, Dr. R——, and myself. Was this to indicate that we three were selected the first for sacrifice? Such was evidently the opinion of the doctor, for, stretching out his long bony hand over to me, he said—"I think we may bid farewell to each other, Lamont; we are selected first to be cooked; I suppose they want to put us in condition by feeding us first."

The natives then proceeded, taking us with them, to a little pool of fresh water, into which they plunged, and, stooping their heads, with a peculiar action of the arms splashed themselves over as ducks do with their wings. When urged to do likewise, some of us objected. Our refusal seemed to give them so much annoyance that we complied, and, after ablutions, one of the little boys who had taken charge of my clothes handed them to me, apparently well satisfied at my performance. I was astonished that they did not endeavour to take any of our wearing apparel, but neither on that nor on any other occasion did I ever hear of an article in use being stolen from any of our people. Some voluntarily resigned them to the savages and went naked, an act of urbanity they lived to repent, for the natives afterwards considered them no better than themselves, and treated them accordingly, although at first they seemed pleased with them for doing so.

The ceremonies, however, were not yet entirely concluded. When dressed we were again marched off to a clear space near the beach, where the women were congregated. These, after some hesitation, as if from bashfulness, stroking down their "titches," placed themselves in position opposite to each other, and began a very absurd dance, though (unlike the other islands of the South Seas) there was nothing indecent

in it. Raising one hand in the air and lowering the other towards the ground, they waved them rapidly, at the same time (after scraping the ground with their feet to make it smooth) rising on their toes, with their knees partially bent. Then looking wildly sideways at each other they commenced a quick-step, beating the ground as rapidly as they could hop from one foot to the other, changing their position occasionally, and elevating now the right and now the left arm, accompanying these gestures with a low guttural sound not unlike that made in calling chickens. This dance, called the "shukai," is performed on all public occasions, and much admired, though the fair dames sometimes require a little pressing to commence.

On the conclusion of the dance, after some further preliminaries (for I noticed that everything done required discussion) they seated themselves cross-legged on the ground in two long rows, the men arranging themselves in two lines behind the women. The same low, mournful chant or wail that I had heard in the night was then commenced, accompanied by a clapping of hands in slow time. The women shook their heads in a mournful way, by no means reassuring, as they looked at us, and while their song continued tears fell from their eyes. Their voices, before low and plaintive, now rose to a piercing and unearthly yell, and the hands were clapped more quickly and violently, an act to which they were stimulated by sundry pokes behind from the men's spears. The men themselves also now joined in with their deep voices, and, strange to say, they too commenced crying. The women became so excited that they began to cut their arms with small clam shells, which, in the midst of all their distress, they had been leisurely sharpening on stones for the purpose. The more they cut the more they screamed, with the most discordant sounds, the men also joining in and accompanying

them in this outrageous proceeding. Before they ceased their legs, arms, and faces were streaming with blood, and as they wiped away the ever-flowing tears, now mingling with the red stream on their cheeks, their visages became perfectly horrific.

When they were completely exhausted by this operation, we were all marched to the point from which we had started in the morning, where, to our great satisfaction, we were left comparatively alone. I afterwards learned that the ceremony through which we had passed was a form of adoption, each of us becoming from that time forth the chosen child of some leading man in the place; standing in the same position to all his relations as his own children, and even enjoying some additional privileges.

As our respective and respected parents now urged us to return home to the bosoms of their families, we were constrained to obey them. The following morning, however, we were to assemble at the house of Dr. R. to consider how we should act in our present circumstances.

Sararak, it appeared, was the appellation of the island on which we were wrecked. The name of that central portion on which we were cast away was Mangerongaro. The northern division on which I lived, and of which my respected parent was chief, was called, strange to say, Tahiti; whilst the southern, the most extensive but least populous part, was named Haka Shusha. The latter division had been at one time a separate kingdom, but conquered and almost depeopled by Sararak, it was now dependent on it. The whole island was from four to five miles long, and about a quarter broad; the waterwashed reef on either side extending nearly as much more. This, I subsequently found, was a portion of an extensive reef some thirty-five miles in circuit, with various islands dotted on it, of which Sararak was about the largest.

The reefs between the islands can, for the most part, be forded, particularly at low water; but there are three passages of sufficient width and depth to admit of the entrance of vessels of one or two hundred tons burthen: one at the north-east, the others at the north-west side of the lagoon. The various inhabited islands (some fourteen in number) are in a constant state of feud with each other, though alliances are sometimes formed for mutual protection.

Meanwhile, a plenipotentiary from one of the neighbouring islands came to the court of O Pae Tangata, my august father, Iriki (King or Chief) of Tahiti, or North Sararak, and after some exclamations of wonder proceeded to make a lengthened speech, no doubt highly complimentary to the new found prince of the royal line of O Pae Tangata, a name which he frequently repeated in his address. Seeing, however, that I cast many wistful glances at the neu oara now ready for me, he abruptly concluded his oration, and after a pause, himself looking towards the food at the same time, inquired of me, "Oa hungy coe?" This sounded so like, "Are you hungry?" that at a venture I replied, "è," which I had already observed meant "Yes." Tremendous excitement was the consequence of my answer, it being evidently regarded as a sign that I had found my tongue at last, and could speak their language. One of the women darted to a basket belonging to the stranger, and took therefrom a fine cooked fish done up in leaves, together with a blackened cocoa-nut shell of neu oara, also apparently cooked, repeating, "Teo neu oara, taw e teo ika" ("ika" is the common name for fish amongst the islands, and I saw "taw" meant cooked), to all of which I replied, "E, e!" to their great delight. As I ate they looked on, repeating frequently, "Oa hungy, oa hungy!" ("He is hungry") in a plaintive voice, waving their hands in their own peculiar way, and shaking their heads.

When I had finished, they said, in an approving manner, "Oa ma kona coe?" Here was a puzzle! I listened as they repeated the sentence till I had the sound correctly, and thought the safest plan would be to repeat the phrase, which I did. A bewildered look, with the usual expression of astonishment, "Ka oaia!" was the result. I had told them, in answer to their inquiries if I was satisfied, that they had eaten enough, whereas, in conformity with the rites of their faith, they had been fasting the entire day as austerely as any devout Catholics could have done. In this manner, through many absurd blunders and ridiculous mistakes, I gradually acquired a knowledge of their language; though it was not till I had begun to lose hopes of escape that I took any interest in learning it.

During the remainder of the evening, in despair of making anything of me, my friends left me pretty much to myself, whilst they entertained the visitor with a display of various articles belonging to the ship. They endeavoured to push their legs through the sleeves of a black dress coat that had been mine, after the manner they observed I wore my trousers, till I showed one of them how to wear it properly. As an evidence that he thoroughly understood my lesson, the illustrious ambassador, seizing a pair of black trousers, stuck his arms through them, and ensconced his head in the body, so that he could not find his way out till he roared for assistance. Shirts they seemed from the first to understand and appreciate; and any piece of cloth they could gird round them or lie under they appeared to value; but trousers were evidently an incumbrance, which they neither understood nor liked. The black pair referred to I afterwards saw torn to pieces on a boy as he climbed a rough cocoanut tree. Coats (which they adopted on state occasions) were worn after their own fashion—that is, with the sleeves fastened round the loins in front, and the tails swinging with

graceful dignity behind. Sometimes they were to be seen with one boot or shoe, and nothing else; for as every one wished to adorn himself with some part of the newly-adopted costume, it was necessary to make the limited wardrobe go as far as possible by division of the articles among as many as could be supplied. Stockings were usually left to the women, by whom they were worn as a kind of cross-belt, secured, top and toe, on the shoulder, and occasionally even used as a dress turban on festive occasions. A very broad-rimmed Spanish wool hat of the doctor's so delighted the natives, that they wore it each two days in succession; a tall savage, whose huge head was twice too large for it, sporting it one day, while the next an urchin peered from under its wide shadow, holding up its spacious sides lest it should suddenly descend and extinguish him.

It is their habit, whilst seated cross-legged, if anything is to be passed from one to another, to pitch the article, as they will not take the trouble of rising to carry it; and as they have no brittle commodity, this habit is not to be wondered at. Amongst other things produced from the house was a drinking-glass, which was brought forth to gratify the curiosity of the ambassador, who was sitting on the opposite side of the wide circle. Each article when exhibited had been thus thrown to him; and as the tumbler particularly excited his admiration, it was propelled towards him in the same manner, and coming down on a stone, shivered into a thousand pieces!—a calamity at which the women, who had taken a great fancy to the glass, expressed by their lamentations the deepest regret.

This closed the evening's proceedings; and while our visitor made his escape in the midst of the excitement, I also seized the opportunity, as it was now dusk, to retire to my "bed—not of roses;" for it consisted

of rough coral gravel, and I found had been made softer for me since last night by an extra layer of the same material—"Penrhyn Island feathers," as some of our people called it. Notwithstanding this delicate attention, however, and that I doubled up my Panama hat to keep my head from too close contact with my pillow of wood, I slept almost as little as on the previous night.

The following morning I did not wait for my mess of cocoa-nut, of which I was becoming very tired, and would have started off to our appointed meeting, but men, women, and children gathered round me, and attempted to prevent my abrupt departure. Go I would, however; and in spite of all their murmurs I proceeded to the rendezvous. Here I found that several, who, like me, lived at some distance, had not arrived, probably detained by their anxious relatives. I did not like this endeavour to keep us separated, and looked on it with suspicion, as indeed we all did on every movement of the natives, whom we were unable altogether to trust as friends.

This day we proceeded at once to business. It was observed that the ship's boat had been washed ashore very little injured; and after discussing the possibility of making any other land in her, it was proposed to lengthen and raise her with timber from the wreck, and out of the abundance of sails and cordage, to rig the enlarged boat schooner form. For this purpose it was necessary to collect the materials which the natives were daily carrying away; and as we might anticipate visitors from the other islands, these depredations would be increased. As no one of the houses occupied by any of the crew was large enough to hold such materials, we determined to build one, and to cover it with canvas from the sails, constructing it in such a manner that some of us could live in it and protect the property. Dr. R., myself, and a few

others were chosen for doing so. Scarcely had we arrived at these conclusions when a number of natives appeared, and urged us to follow them, as if something extraordinary was about to occur. There was indeed a vague rumour that we were about being attacked by some of the other islanders; but this I scarcely supposed, as from the excitable character of the natives, I was satisfied there would be a greater sensation if such were the case. We were, however, marshalled in the same manner as on the previous day; and on arriving at a certain point, found there an assemblage of entirely new faces—the population of one of the neighbouring islands. Although they were all armed with spears and clubs—an invariable rule with these people if they only move a short distance from home—they were freely intermingling with each other, and were evidently friends. The strangers proved to be the people of Mutagohichy, the next nation to the north, and allies of Sararak. Some of the same ceremonies had to be gone through with them that were performed yesterday—namely, the pehu, or wailing and gnashing of teeth portion, and the singing, crying, cutting, screaming, and bleeding scene, with the omission, however, of the mara devotional exercises.

Thoroughly tired, I hurried off as soon as I possibly could; and as I had not yet eaten anything, and it was now afternoon, I turned my steps towards home with an appetite ready for my mess of cocoa-nut, which I had felt so little inclined for in the morning. It was rarely that any of us were allowed to be alone, for wherever we moved we were generally followed by a number of the natives. On the present occasion, however, I had slipped quietly off, and now wandered by a lonely path that led towards my house. When I had arrived at that rocky portion of the island where the tall hara weeds throve luxuriantly, occasionally hiding the winding path from view, the sound of voices

ahead attracted my attention. I stopped under the shade of a young cocoa-nut tree to observe who it might be, and soon perceived a little family group of strangers—a kind of advanced guard of some new nation—consisting of two men, with their wives and some children. I had remarked in other Polynesian islands, and I found it so here, that in opposing tribes there are always a select few who, either from mutual relationship or religious privileges, can unmolested visit either place,—and such I supposed this group to be. The women trotted on in front, carrying baskets. of food, looking back from time to time to chat with the men, who were armed with their spears. Their conversation was evidently about the foreigners who had landed on these islands, the sight of whom was looked forward to with the utmost eagerness. They had approached close to the spot where I stood when I suddenly made my appearance to them. The women, on thus beholding me so unexpectedly, screamed with fright, dropped their burthens, and fled behind the men for protection. The latter, though nearly as much alarmed, threw themselves at once into an attitude of defence, brandishing their spears in a threatening manner as they pronounced the words I had so frequently heard, "Co ai coe?" The children, who were walking behind, fled screaming into the forest, and were lost sight of in a moment. To run away, or even evince fear under such circumstances, would have been to provoke instant death, for if I had fled their spears would undoubtedly have been sent after me. I therefore put on as pleasant a face as I could, and held out my hand in a frank conciliatory manner. They hesitated about making too ready an acquaintance; but as I approached within reach, they, one after the other, placed their hands in mine, giving the back instead of the palm to my grasp, showing that they were unacquainted with our manner of salutation. They also saluted us in their own

peculiar manner with a kiss—not on the mouth, which they consider disgusting. After a time, however, some of the better-looking young damsels appeared to concur with us in thinking that our mode of performing the ceremony was by no means so disagreeable as they had at first deemed it.

After the salutation, called "shungai," at a hint from the men the ladies, throwing off their pariews, which they never keep on while performing this dance, favoured me with the "shukai" (before described)—a little private entertainment on my own account, for which, I suppose, I should have been much obliged; but I was well pleased when we separated, though they were evidently delighted with their new acquaintance.

When I arrived at home I found the house deserted; and as my hunger was still unappeased, I searched the baskets suspended from the house for food of some kind, but they were empty. I looked at the tall cocoa-nut trees, which bore fruit that, though generally anything but inviting to me, I would gladly have partaken of; but the labour of ascending these trees is very great, and not without danger. Besides, such work would have humbled me in the opinion of the natives, and if I commenced to labour for my own food I should be obliged to continue it. Besides, it is only the poorest natives that do so, the more opulent having others to do such things for them. If I were obliged to do what I had no great capacity for, I should sink to the lowest scale in the estimation of the natives. At present I was evidently considered a superior being, and while so regarded could easily maintain my supremacy, and, if necessary, increase it. So I made up my mind to starve a little longer rather than risk my position.

Returned to the place of rendezvous, I found all hands employed in carrying the materials from the wreck to the summit of the beach (the highest portion of the land being

only about twelve feet above high water), to an open space, where a good view of the ocean was to be had, and from which any ship passing might be seen, making it a desirable locality for the proposed house. I had not long joined in the labour when a tremendous excitement among the natives again disturbed us. The men, with wild and broken expressions, hurried from place to place, gathering rapidly into armed knots; while the women, screaming, carried off bundles of such valuables as they possessed, evidently to secrete them. Had I not already observed how much fuss these people make about the slightest matter, I should have said they expected a total massacre.

Our little band was hastily collected, and we were made aware that a hostile tribe was approaching, for we were all presented for the first time with arms, either a spear or club. A spear of some ten or twelve feet long, of sharply-pointed cocoa-nut wood, was handed to me. These instruments, some of which, I observed, were pointed with fish-bones, are called "taus." The long, light, paddle-shaped club used by the women is called a "coerari," and is used in battle principally for breaking the spears of the men of the opposite party. The women, heading the onset, are rarely attacked by the men, and it is seldom that any of them are hurt except by accident, or by the Amazons opposed to them, when there is a little bloodshed. The loss on either side, however, is usually confined to a quantity of hair from the head, which they lay hold of with great pertinacity, to display afterwards as a trophy, if they can appropriate it. To prevent such a catastrophe the women on both sides generally cut off a considerable portion of their hair preparatory to going into battle.

Before a general engagement it is not uncommon for the belligerents to sit down at some distance from each other, and survey their opponents in an apparently calm manner,

strangely at variance with their former excited state. Speeches are made, which, if not of a conciliatory tendency, are met by a shower of abusive and derisive epithets, with which their language is well supplied. At the distance of perhaps a hundred feet stones and spears are discharged, the latter with much precision, though the natives, by the exercise of great agility, are often able to avoid them. Both sides accompany their movements with the most frightful noises and grimaces, to intimidate the enemy.

As I walked, or rather ran, amongst the crowd, a woman passed near me, bearing, to my astonishment and delight, my sword, which I had left behind me in the vessel. I sprang towards her, and had no difficulty in securing what I justly (under the circumstances) considered a prize, as I knew something of its use, whilst the spear would have been of little value to me. The woman, who was too much frightened at my sudden attack to offer any resistance, at once dropped the sword on my seizing her arm. "A fair exchange is no robbery," said I, handing her the spear, which she took with a rueful countenance. I now felt a degree of confidence that I had not enjoyed since I first set foot on the island. With such a trusty weapon the slight wooden spears of the natives were little to be dreaded in a close, sheltering forest; not that I intended to join in the anticipated combat if I could possibly avoid it. I presumed I had met the advanced guard of the enemy this morning, and they seemed as friendly towards me as the people amongst whom I now lived. I felt in the position of the woman who, watching the fight between her husband and the bear, said, "she did not care which beat." I was prepared to join the strongest side, having neither profit nor honour to fight for.

Our quick march carried us some half mile farther north on the island than I had yet been, to the borders of a little

fresh-water lake in the centre, having only a narrow passage of sandy beach between it and the salt lagoon to the right. On either side of the lake a dense mass of the tall hara weeds afforded an excellent cover for an opposing force, the open space to be crossed exposing the attacking party to the fire of a hidden enemy. On reaching this point, a halt was called, and whilst we lingered under cover we could see by the quantity of spears and clubs, and the heads rising above the hara weeds, that a powerful party was opposed to us, apparently as numerous as our own, with our allies, the Mutagohichians, who accompanied us. The word "O Muka," which I heard constantly repeated, informed me that the foe were from the island of that name. After much discussion, of which I understood nothing, friendly relations were established, and the opposing parties mingled together, but still with apparent distrust. A position was awarded to the visitors as ground for their encampment; and we had once more to undergo the ceremony of the pehu, during which, as we sat with our weapons laid on the ground, my sword was again stolen, and I did not see it for many months after. This concluded, the usual curiosity evinced itself in these people with regard to us. We were examined again; our dress was regarded with wonder; and as their olfactory nerves seem to be particularly sensitive, we had to submit anew to the ordeal of smell.

One young lady of the new comers, an apparent belle, after placing her nose against me, repeated the words "Na kakaria;" and as I knew they resembled an expression in the Marquesas for "sweet-smelling," I "laid the flattering unction to my soul" that I had found favour in her eyes, and endeavoured to be as amiable as possible towards her; but she fled on my approach. Our fair skins did not seem to be appreciated by these dark beauties, unless as a matter of wonder; and with few exceptions the younger

females generally fled from us either in fear or dislike. But if I was astonished at this antipathy, so different from the feeling with which the soft and winning islanders of the South Seas generally regarded us, I was still more surprised at the great interest evinced by the few I have excepted. The agueish old women were the most affectionate, clapping their breasts and exclaiming invariably, "Matua Oahenè." The younger ones used the same expression, but with more reserve. The word, I soon learned, meant a mother, but in a more general sense, a relation. One old lady, all scars and scores, who rushed after me with dishevelled locks, embraced me as her dearly-beloved nephew, and perhaps introduced me as such to a loving uncle. This girl that steals forward rather timidly, is anxious to be on good terms with her newly-found cousin; and that young woman holds aloft a plump little naked savage, whom, like an affectionate uncle, I am to clasp to my bosom as a sister's child.

The worst of it was, I soon found I had so many relatives, even fathers and mothers, that I was always forgetting my nearest connexions, and falling into ridiculous mistakes. The laws of the island forbid marriage with any relative as near as a second cousin; and I occasionally horrified some young lady, who proved to be a near relation, by the tender advances which in amorous moments I made to her, with the most honourable intentions.

In these relationships they have some strange observances. A mother can kiss her son, but he must not embrace his mother; a sister and brother, on meeting after a long absence, cannot fondly rush into each other's arms, but must sit down facing each other, and nod their heads, one to one side the other to the opposite; and the adopted child may not touch the food the parents have to eat, as in that case they dare not use it.

A tall handsome aunt of mine, notwithstanding her disapproval of my love-making, seemed to take a particular fancy to me, and used all her eloquence to induce me to go with her people to "Omuka." Taking from her neck a thick bunch of finely-plaited human hair, such as we see guard-chains made of at home, she placed it round mine. Nothing, however, could have induced me to leave Mangerongaro at present, where all hands were necessary to further the work for our escape; although I intended, if possible, before leaving, to see more of the place fortune had cast me on.

Little was done towards our work this day. On my return home I found several visitors, for whom, to my delight, they had "killed the fatted calf" (or at least hog), which they seemed to relish amazingly, eating the fattest part without any accompaniment, and devouring four times the quantity that an English ploughman could dispose of. Notwithstanding my ravenous hunger, a very small portion of it satisfied me, that falling to my share being entirely fat, which they seemed to relish most. During supper my fond parents began to show off my acquirements to their visitors. I had already learned that "co-ai" had something to do with inquiring the name of anything, and had ascertained the name of my father, "Opai Tangata," my mother, "Moshishè," and of my brothers, Taranga, Mahauta, and Naratairo, three nice youths. To their inquiries during supper of what was the name of such or such a one, made in an insinuating voice, as if addressed to a spoiled child, I answered, I fear, in rather coarse language in my own tongue, for I was not pleased that they had not kept for me any of the lean of the hog. Even with my roughness, however, they seemed better pleased than with my more usual silence, and continued to coax till I had finished supper, when feeling in a better humour, I indulged them by repeating not only all the names I had

learned, but those of some of the visitors mentioned to me. Of this they seemed never to tire, and at each repetition an exclamation of surprise or amusement followed, as "A wai!" "Aha-ha-ha-a!" "Te michi Opai Tangata!" ("Astonishing!" "Well done!" "The child of Opai Tangata!") until I became so tired of the folly that, though it was not yet quite sunset, I retired to rest. After I left them, they went to the quarters of a pig I had tied to a cocoa-nut tree, which, probably not having got its supper, they found almost as silent and unaccommodating as myself. They kept at a respectful distance from it for some time, but gradually advanced till one of them pricked it with the end of his spear, when it uttered a deep grunt, which sent them flying in all directions. One or two sought shelter in my shanty, and tremblingly inquired, "Co ai ho manu?" ("What do you call that bird?") for so I knew the term "manu" meant over all Polynesia. Amused before, I now laughed outright at their absurdity, my mirth bringing in the whole tribe, who all repeated the question. I thought of the old adage, "A pig may fly, but he is a very unlikely bird." As long as I laughed the simple natives most heartily joined me, repeating the question, and evidently believing there was fun in it, though the point was unknown to them. Their mistake was, however, in some degree intelligible. They had never seen an animal larger than a very small rat, that lives principally in the cocoa-nut trees; and being acquainted with many large sea-fowl, they had rather hastily arrived at the conclusion that the pig was a bird.

CHAPTER VI.

Recovery of Valuable Instruments—Construction of a Boat—The Doctor and his Party—Search for Nails—Native Pilfering—Mahauta Nuè—The Great Chief—Native Dances—Discovery of another Sister—Threatened Attack of the Tapukans—Night Attack repulsed—Ideas of the Natives—Timber on the Island—Construction of Native Canoes—Varieties of the Cocoa-nut—Ororo—The Uto—Construction of Huts and Manufacture of Arms—Preparation of Food—Supper—Expedition in Search of Cocoa-nuts—Native Legend of their Origin—Land Crabs—Further Progress in the Language—A Family Island—Curious Custom—Commotion excited by the Doctor—Another Disturbance—Don Juan—Annoying Conduct of the Captain—Old Monitu—Journey to Matunga—A New Proposal of Adoption—Molly Bawn—Meeting with "my Aunt."

The following day, though often interrupted by the new comers, we had gathered together as much of the wreck as we considered sufficient to build a house and complete the boat. The captain's sextant and nautical works had been strangely preserved and recovered from the natives, and the chronometer belonging to the ship had been found by one of the sailors under a tree, the second day after landing, still going. It had been taken from the mate, when trying to save it on landing, by one of the natives, who, on looking into it, and finding it alive as he supposed, got frightened, and threw it away from him. We kept up this delusion about the chronometer, and no matter how many were in the house whenever it was wound up, on hearing the works they hurried precipitately out, believing it to be a spirit. It

was perhaps wrong to abuse their credulity, but as this was an object so essential to our salvation, we thought fit to keep them in dread of it, or they would have endeavoured—as they did with everything we set a value on—to steal it from us.

A few days afterwards I found a chart of the South Pacific, which completed all that we required for navigating our proposed craft. This chart I have still, with the captain's track marked on it to the Penrhyn Islands, and an observation taken on the spot, showing indisputably where we then were; although, in the letter he published after his escape, that individual declared "he was wrecked on an island not laid down on any chart or nautical work in his possession."

The house was completed—a rude frame, the roof covered with sails from the wreck, and the sides of irregular boards, to prevent the entrance of the thievish natives, for anything that we required they immediately coveted, having sense enough to believe there must be some value attached to it, though it might appear useless to them. The boat was now drawn up near the house, but we had many difficulties yet to encounter. We had neither pitch nor nails, neither boat-plank nor proper tools. Provisions, being below in the ship, had gone to the bottom, but a very small quantity of tobacco, fortunately for those habituated to its use, had been recovered. This had been placed in the hands of the doctor, by whom it was sparingly distributed from a scarlet Chinese chest, in which he had secured it, and which greatly excited the cupidity of the natives.

When the house was finished the doctor was regularly installed as its head, and most indefatigably he stuck to his post, rarely if ever leaving it. Several of us would willingly have relieved him, but he resolutely declined, though he growled about his confinement. His temper, not the most

amiable at best, was soured by what he had now to endure; being a man incapable of philosophically putting up with trifling inconveniences. The food, the uncomfortable lodging, and the habits of the natives so irritated him, that it was far from pleasant to be much in his company. This to me was rather disappointing, as he was the only one who would have formed a suitable companion, being an educated and really intelligent man.

Dr. R., however, had with him two companions more congenial to his taste, although they differed very much in character, except that they were both most extravagant liars and cringing sycophants. Joe, a rude, illiterate English sailor, who since his residence on the Marquesas had dreaded and hated the whole Kanaka race, and was as great a coward as bully, had seen the bold front with which from the first the doctor had met his dreaded enemies, and had at once placed himself under his protection, bearing without a murmur the insults which he heaped on him. Frankè, our former steward, was a handsome young man, rather addicted to flattering those who he thought might be useful to him. He had lived much amongst the natives of the Society Islands, with whom he had been a great beau—in fact, a rather refined specimen of what sailors understand as a "beach-comber." Frankè, who was rather delicate in health, and whose weakness was aggravated by his life in the islands, having managed to make the doctor believe that he would be useful to him, had thus secured a place in his family. Here he found the beautiful Tokarora, the belle of all Sararak, and the adopted daughter of "Opaka," the doctor's father, not only the greatest beauty, but the richest heiress on the island—to whom he thought it might be advantageous to him to pay court.

In commencing the boat, our chief want was nails, for we had procured the use of some tools that the natives by

diving had recovered from the wreck. A quantity of hatchets, knives, and files that we had had on board for trading had also been found. One of the sailors had foolishly shown them how nails might be used in making matas, or fish-hooks, &c., and from that time every nail, every piece of wood with nails in it, had to be secreted from their sharp eyes. We therefore kept a fire constantly burning, into which, when unobserved, we threw such pieces of of timber as contained nails; and at night, or by dawn, we searched amongst the ashes for our prizes, for during the day we had always a crowd of natives about the house, watching for opportunities to carry off whatever they set their covetous eyes on.

Their constant attempts at robbery indeed provoked quarrels that continually threatened to terminate in a general rupture. These rows were most commonly commenced by Dr. R., not only on account of attempted thefts, but of other peculiar habits of the islanders to which he could never accommodate himself. When his food was brought to him, for instance, by the fair Tokarora, she would come in company with a young man of her household, a near relative, and of course equally related to the doctor. The native, with the usual habit of the people, would lift a bowl of neu oara to his nose, to ascertain whether the flavour was such as to recommend it to their illustrious relative, to whom he would then hand it with a complimentary speech, for which his only reward would be a blow on the head with the doctor's stick. The irritated islanders would then fly in all directions for their spears, whilst the white men rushed towards the house with such weapons as they could lay their hands on—generally pieces of wood or iron. We had also one of my pocket-pistols, which, with a few cartridges Juan, the Chileno, had found, and brought me some days after we landed. The noise made by this weapon when dis-

charged, and its destructive power, greatly intimidated the natives.

Our work on the whole progressed but slowly, particularly for the first fortnight, during which time we were constantly receiving visits from some of the neighbouring islanders, by whose presence our labours were perpetually interrupted.

The "pehu" on these occasions was attended by all except the doctor and myself. The doctor could not be prevailed on to sanction these solemnities by his presence; but at the earnest solicitations of my friends I attended that of the great kingdom of Tepuka, the terror of all the group, the Typee of the Penrhyn Islands, with its illustrious chief, "Mahauta Nuè," or Mahauta the Great. This island (some eight miles distant from Mangerongaro) only perceptible on clear days, had been mysteriously pointed out to me by one of the natives, whose serious and angry looks, coupled with the words "Mahauta Nuè," sufficiently indicated the fear that name inspired.

I was anxious to see this great warrior, whose visit took place one morning about a week after our arrival. From the excitement produced not only amongst the people of our own island, but the strangers encamped, I could easily comprehend the estimation he was held in. On arriving at the edge of the lagoon, where the people of Tepuka still held a parley with those on shore, I saw by the number and size of their canoes that the island inhabited by them must be the most populous of the group. Negotiations being concluded, our party were marched off to a convenient open space for performing the pehu. One group after another arrived from the different canoes, for the people having to bring their food with them, disembarking is an occupation that takes some time. At last a buzz of "Mahauta Nuè!" announced the approach of the great chief. I looked, expecting to see one of

the tallest and wildest savages I had yet beheld, but on the contrary saw a man not much above the middle height, whose corpulency made him appear even short in stature. His head was covered with thick clustering curls, partially sprinkled with grey; his large, frank, good-natured face was surrounded by bushy whiskers and beard; and he had a fine expansive forehead, beneath which beamed an eye bright with good-nature and even benevolence.

After the pehu, the shukai and one or two other dances were performed by the men in a circle, with their hands joined. Mahauta ordered all their movements, running from place to place with an alacrity that I could scarcely have credited in one of his habit of body. Occasionally he joined in the performance, evidently to show them what to do, but more commonly stood in the centre with me, who, as chief of the party in the absence of Dr. R., was now acknowledged by all to be the great man of the strangers.

He had of course a thousand questions to ask, and much to tell me, in which the name of his island figured conspicuously. He was sadly disappointed when he discovered that though he shouted at the top of his voice close to my face, I could not comprehend him. Taking my hand he hurried off with me in his usual quick manner to the beach, pointing to the canoes and to Tepuka. I shook my head, pointing towards where we were employed at the boat. He impatiently waved his hand, and delivered a long oration in the most voluble manner, repeating "Tepuka su marè" very frequently, by which I understood he meant "Tepuka very good," to which of course I always acceded; and when he said, "A kino Sararak," I nodded assent, at which he was highly delighted, a circumstance from which I concluded that "a kino" meant "bad." He had with him a sweet young girl of some ten years (at home the same form would have represented fifteen or sixteen), who was almost constantly by his

side, and whom he occasionally drew in a caressing manner under his large arm, beneath which she seemed to nestle in pleased security. She was slight and delicate, with no resemblance whatever to her father, Mahauta, except in a certain amiable expression common to both. A boy, on the other hand (evidently her brother), who shared only a portion of the father's love, was his very image, save that he had not quite so pleasing a countenance.

The little girl, on being spoken to by her father, hastened to a canoe, from which she speedily brought forth a cooked fish, done up in leaves, and some cooked neu oaro, together with a cocoa-nut bowl containing a kind of shellfish (also dressed) which I had not yet seen, resembling clams. These I found particularly agreeable, and to express my estimation of them repeated the words, "Su mare," at which the little girl clapped her hands in ecstasies, running to her father to tell him of my approval. Removing the fish from its cover of leaves, and having got over the fear and timidity which she at first evinced, with her delicately pointed fingers (these people have the most perfectly formed hands I ever beheld) she took the bones from the fish, and raised it towards my mouth—an excess of politeness on her part with which I would fain have dispensed. As it seemed to give her much pleasure, however, I permitted myself to be fed from a pair of hands that Nature had surely shaped for a model. When I had finished eating I would have rewarded my little hostess with a kiss, but, starting back in horror, she exclaimed, "Matua oahene! Tu oahene oau!" "I am a relative—a sister!" thus informing me of what I did not know before, that I had been adopted as a son of the great chief.

Whilst sitting here the little girl asked me my name. I answered, "Mai takè." Her next question was, did I know hers, to which I promptly replied, "Mary." At this she laughed heartily, and calling her father told him her name

was Mary, "Marè oau." This he made her say over frequently, calling those around to listen to it, and repeating it himself with evident pleasure.

I now rose to depart, to their great disappointment. They had even set their minds on carrying me with them; and when I left a flash of anger shot from the eyes of Mahauta, warning me that his character had its fierce as well as its gentle aspect. Little "Mary" must have seen it also, for she shrank cowering down, hiding her face in her beautiful hands. Was it possible these were the fierce Tepukians, and that this kind and loving father was the savage Mahauta! I felt almost sorry that I had not gone with them. Duty compelled me to remain till our work was completed, but if I could afford time before the boat left I decided on visiting his and some of the other islands of the group.

The Tepukians did not return from their encampment that evening, nor for three subsequent days. The Kanakas of our crew, who to some extent understood the language of these people, informed us that, disappointed in a fair share of the plunder of the wreck, they were determined to attack the house. On hearing this, I decided on taking up my quarters in it, for although the doctor might make himself disagreeable, our hopes of escape were all collected there, and that was my chief object at present. Therefore, during the remainder of the stay of the Tepukians (three or four days), I took up my abode at the house. This was one of the most unpleasant periods of my life on these islands. Besides the constant anticipation of an attack by the natives, it rained throughout each night a perfect deluge. The other three residents of the house had selected spots to lie on where the rain penetrated less than at other points, but I had to shift from place to place wherever the shower-bath was occasionally less violent. If I slept for a time, it was generally to awake in a pool of water. Nor were the nights

the worst, for in the daytime I could not venture forth for food, though I was starving, and my family friends would not bring it to me, anticipating danger at our little castle. They were most anxious for me to leave, however, but the more they pressed me the more resolved I was to remain.

On the second day of my absence from my maternal residence, my respected mother came with some food for me, which she showed temptingly at the door. As I advanced towards her, however, she retreated, holding it out as an inducement for me to follow her, as we might tempt a child with some sweets. Hungry as I was I gave up the absurd chase, and that evening lay down after a day's fasting on a sleepless resting-place.

The night we divided into watches as nearly as we could guess the time, three sleeping whilst one stood sentry at the door. On one occasion, during my watch, just before daybreak, when I was bethinking myself to search the ashes of our fire, which, in spite of considerable rain, I had managed to keep alive all night, its light shining on the dark skin of an Indian stealing towards the house betrayed the approach of an enemy, and not of one alone, for a moment after, behind a fallen log a little beyond the fire, I saw the gleaming eyes of another. I was completely hidden in the shade of the doorway, and knowing how easily they were frightened, when taken by surprise in the execution of any evil intent, I seized a piece of hoop-iron I had fashioned into the appearance of a sword, and with a shout dashed from my concealment at the figure beyond the fire, who, together with some others that had approached, took to his heels, and ran towards the Matunga encampment, a short distance off. As they approached it their cries brought out the whole population with spears poised to resist what they supposed to be an attack. I found it was now time to halt, but dared not retreat, for if I had turned my back they would most pro-

bably have hurled their spears. Their shouts, however, roused the encampment on another island, the natives of which, supposing they were about to be attacked, raised their cry to arms and this drew the attention of the Matungians in that quarter, when I quietly retired. Such little events were of daily occurrence, and kept us always in an excited state.

On the third day, in passing a house near our place, a woman called me to her and handed me a piece of yam that had been carried from our ship. Now yam was one of the few things that I never could eat on board; but although on the present occasion it was only half cooked, I thought I had never eaten anything so delicious in my life. During the two following days I called at the same place, at the same time, and on each occasion received a small piece of yam. This for four days was all I had to live on, so that I was delighted when the Tepukians took their departure. Had I told the doctor the state of hunger I was in, he would, no doubt, have readily shared his allowance with me, but this I could not conscientiously do, as he had little enough for himself.

At last the various islanders ceased their visits, and we were left in comparative quiet. Having lately withdrawn from my home-circle, and kept aloof generally from their ceremonies and amusements, the people had begun to look on me with dislike, and this the bad temper I was in from sickness and hunger no doubt increased. Now, however, when my friends were able to remain at home instead of being out all day watching their food-lands for fear of the depredations that might be committed by their visitors, and I was released from my duties at the house, my return was hailed with joy by all.

Coming home one evening with one of the little boys of our house, I learned the names of all the islands of the group.

I also asked him the name of all collectively, but it was some time before he could comprehend my meaning. At last, however, the idea struck him; he clapped his hands, and shouted, "Te Pitaka!" which I concluded was the native name of the Penrhyn Islands. I subsequently found, however, that "Te Pitaka" meant "The Circle," and might be equally applied to a finger-ring or a circle of islands. Their idea of the whole group, thirty-five miles round, was doubtless too great for them to dream of calling the islands collectively by one name. This was their world, and though they knew that another land must exist where these great ships came from, one that they called "Te Tera rangè," or "The Land beyond the Sky," they could not conceive of its being so large as their entire circle, or "Te Pitaka."

When, in my attempts to instruct these people, I informed them about the various other nations of the world, their extent and population, they could not realize facts so far beyond their comprehension. Had I told them that Great Britain or Russia was as large as Sararak, some four or five miles long and a quarter broad, they might have believed me. To tell them either was as large as "Te Pitaka" would have been risking my character for veracity; but if I had succeeded in enabling them to understand the simple truth, they would still have regarded it as utterly impossible.

As I was little wanted now at the house, except occasionally to gather such portions of the wreck as might be useful to us in our shipbuilding process (the carpenter work being confined to the captain and one or two of the sailors), I spent more of my time at home or wandering through the island. I visited the houses of all the other men of our crew, and found few of them so comfortably situated as myself. All got enough to eat, but complained sadly of the constant

cocoa-nut food, with which they were perfectly satiated. This, though it seemed to disagree with me more than any of them, I felt the smallest of my miseries.

On entering the house of old Bill I saw several articles from the wreck—amongst the rest a number of cakes of soap. These he had endeavoured to explain the use of, but they could not comprehend; and as I saw how valuable it might be when my clothes became dirty, I determined to have some of it if possible. I lifted a piece, smelled it as they do, pretended to taste it, and, in apparent disgust, threw it a considerable distance from the hut. They laughed heartily, repeating, "E, e, a kino!" They had evidently been tasting it themselves, and, as I afterwards learned, finding it bad in its raw state, thought it required cooking, which, as may be believed, did not make it more palatable. Shortly after I left the house, and, proceeding to the place where I had thrown the soap, kicked it before me till out of sight of the natives, when I picked it up and carried it home. I never enjoyed the benefit of it, however, for it was stolen the next day, perhaps for a second cooking experiment.

At another house I found a quantity of feathers emptied out of a mattress that they might use the cloth. Of these I collected as much as, sewed up in a piece of sail-cloth, made me a little pillow, which was subsequently a great comfort to me, as I generally carried it with me in moving through the islands. This was not, however, till I had injured my Panama hat, that I had been in the habit of folding up to save my head from the hard log, which always gave me a headache.

Our household at Tahiti (I called our place the "Château") went on now in perhaps the same monotonous way as it had done before we arrived amongst them. With the dawn of day all hands turned out to the beach to perform ablutions, &c. The boys betook themselves to some land yet unknown to me

for a supply of cocoa-nuts for the day's consumption. My respected father, in conjunction with my still more sedate and very stupid uncle, worked at a small canoe that seemed almost completed when I first saw it, but which, at the rate they progressed, must have been years in constructing; and from the way in which these canoes are made, and the means of building them at their disposal, this is not to be wondered at. On these islands grow a few large trees of a species called by them "To," not the ito, or iron wood of the other islands, but rather a soft wood, different from anything I had observed amongst them. When this has arrived at maturity, being then three or four feet in diameter, it is felled—a work which formerly, with their little tokè, or adze, made from the queen conch, must have required indefatigable labour, but which with the axes they now have, and hoop-iron for their tokès, is more speedily and easily performed. The trunk is rolled to the beach of the lagoon, where the action of the sea, the alternate damp and heat as the water flows over it and then leaves it to dry, partially decomposes or softens it sufficiently to enable them to split it into pieces of various sizes, the longest and narrowest of which are selected to form a kind of keel about a foot broad, rounded at the bottom and hollow inside. From this they hew out the canoe. The keel slopes gradually up at either end till it rises above water-mark, terminating in a solid point called the isu, or nose. Various pieces, no matter how irregular in shape, are now cut exactly to fit into each other. These are rounded off with much labour, and polished up with a kind of substance, half-coral, half-sponge, that is found on the rocks in the lagoon, and is used as sand-paper. The edges of the pieces intended to match each other are marked with burnt wood, the uneven parts being smoothed till they are made closely to fit. The boring of holes along the margin of each piece with a sharp stone or shell, assisted by a sharp-pointed

cocoa-nut stick, is, as may be conceived, an almost endless work. The different parts are now united with cement made from the husk of the cocoa-nut steeped in water and pounded like flax; the same material being used for oakum to stop the seams and holes when the pieces are sewed together. The body of the canoe is not built the whole length of the keel. The solid parts before-mentioned, projecting out of the water, serve as an imaginary cut-water, but, I think, rather retard than assist its progress. However, they prevent the bow or stern, both of which are bluff, from sinking into the trough of a wave, and protect the canoe from the rocks with which they must sometimes come in contact. As speed can be no great object with such a people, no doubt the canoe suits their purposes. The upper tier of pieces has a broad ledge, on which the propellers sit, whilst a seat in front and rear projects over the isu for the guider and steersman. The paddle is long, the blade narrow and curved.

I wondered at first why they did not excavate their canoes from the trunk of the tree by fire, but I subsequently found that as there were only some dozen of these trees on the whole group, there would not have been timber enough for the number of canoes they required if made in that way. Cocoa-nut wood is unsuited for the purpose, as it sinks in water, is very hard to work, and decays readily. Their "comities," or bowls, the only utensils they have except cocoa-nut shell cups, are also made of this wood. Their tokè or adze handles, together with their shark hooks, and occasionally the framework of their houses, are made of a kind of shrub, with a slight perfume, resembling myrtle. Everything else is made from the cocoa-nut tree, except their "tuès" (spoons), or "mataus" (fish-hooks), of pearl shell. When they can obtain no fish, which their wars sometimes prevent them from venturing from their homes to catch, the little nutriment received from the pandanas and cocoa-nut is

their sole food. The cocoa-nut, so important an item in the economy of savage life, has different names in its various stages. In its earliest for use it is called "makumako." The vai manga is the top of the young cocoa-nut before it has become husk. It has a vegetable taste like that of a bitter turnip, and is eaten by the natives to fish. The water in the inside is used for drinking. The "neu mata" is the half-grown nut with soft pulp, from which is principally made the "neu oara." The "moto moto" is the ripe cocoa-nut, with the husk still green, and from it is made the "poey," in the same manner as the neu oara, only more coarsely scraped. This is commonly dressed in wooden bowls at their feasts, when there are many to be served, and is not considered so delicate as the "neu oara." Then there is the "mangaro," a particular kind of cocoa-nut, the husk of which when chewed has a sweet flavour like sugar-cane, and when cooked is very sweet and nutritious. The water it contains, however, is exceedingly bitter, and supposed to be injurious. The old, dried cocoa-nut, called "sakarè," such as is imported to Europe, is never eaten, but, with the liquor in it, called by us milk, is considered deleterious, and thrown away. I have known very bad consequences arise from its use. The sakarè is reserved principally for making "ororo," one of the greatest treats they can offer to a visitor, and an invariable accompaniment of their feasts. It is also given to sick persons, being a laxative, and the only medicine they are acquainted with.

To make ororo well requires some skill, and is the highest accomplishment of Te Pitaka. It is made of the old sakarè finely scraped, to which is added a certain portion of the vegetable part of the young nut before alluded to, the acid of which produces slight fermentation. A proper proportion of cocoa-nut water is added, with a small quantity of neu mata. Some of this mixture is placed

in the husk of a certain cocoa-nut, after being well pounded, washed, and cleansed of its powdery portions, leaving only a fibrous substance, and the juice is expressed with a churning motion, producing a white, milky substance, which, as it increases in the bowl, foams up like new milk from the cow, and has a pleasant look.

The illness I felt from my new mode of diet attracted the attention of my native relatives, who prepared a bowl of ororo for me, and its attractive appearance at once induced me to swallow a quantity of it before I perceived its strong, oily flavour. I would have stopped, but they all exclaimed, "Aino! aino!" ("Drink! drink!") so earnestly, doubtless believing that it would do me good, that I managed to swallow a cocoa-nut shellfull of it. It had indeed an effect, and a very instantaneous one, for it acted as an emetic, and I became deadly sick—a feeling which I never knew it to produce with the natives, who will drink upwards of a quart with little inconvenience.

The "uto," a kind of fungous apple, that fills the space formerly occupied by the water, when the fruit has begun to sprout, is a real treat. To cultivate this, the sakarè is buried in the ground, and when supposed to be ready for use is dug up and cooked, but only used on great occasions.

The meat of the old nut is also sometimes burned black, and by chewing it in a peculiar way the oil is extracted, little or none of the saliva being mixed with it. With the oil thus obtained they anoint their bodies. Even the greatest belles in all Te Pitaka may be seen in the morning, particularly if visitors are expected, chewing away at this black cake, the white juice passing with a peculiar hissing sound between the teeth to the hands, to be rubbed over the body, which soon shines with the lustre so produced.

The cocoa-nut not only affords them their chief, sometimes

their entire food, medicine, and decoration, but also their clothing, which I have already described in the tichè and parieu. I should have mentioned at the same time that the parieu is sometimes made large and double, serving them as a dress by day, or as a covering by night, when it is opened out. This is called a "cau sho," but is not in general use.

Their houses or sheds are made of the cocoa-nut branches, and their arms of the wood of the same tree. The manufacture of the tau, or spear, requires all their ingenuity, and is to them a troublesome task. A tree that bears no fruit is selected, and by continued chopping with their tokès is felled, and cut into lengths of about twelve feet. Some straight lines are then drawn along the log, and several hands begin to chop along the line, through the hard surface wood, till they arrive near the pithy centre. It is then turned over, and when the opposite side is indented, wedges of stone or wood are driven in along the chopped lines till the log is split. It is thus divided into halves, quarters, and eighths, which are moulded off into long, delicate spears with the tokè, and finally polished with the "poerarè," a kind of rasp, of fish skin, fastened on a stick. Many spears are broken in this process, the wood being very brittle.

The "coerarè," or club, is of the same material, but stronger, and ornamented with some carving on the blade end. Their "akaha," or cordage, for fishing-lines and other purposes is made from the husk of the cocoa-nut after being steeped and beaten; and their "totos," or bag-nets, the only kind used by them, are made of this cordage. They also use rolls of cocoa-nut leaves for fishing, as will be hereafter explained. The images of their gods are also made of this, to them, most invaluable tree.

But to return to family affairs. When the boys are gone to the distant "kaiing," as the food-lands are called, one of the

men strikes fire by means of a small branch of soft wood placed on the ground. Squatting opposite it, he holds it in its place by one of his toes, whilst some one places a foot on the opposite end for the same purpose. This piece of stick having been previously cut flat on the upper side, a pointed piece of harder wood, when it can be procured, is held in the right hand obliquely against the lower piece, something as we hold a pen, with the left hand pressing on the fingers of the right to add force to it. It is at first gently moved along the line, the motion being gradually quickened, till some brown dust is scraped up at one end of the incision thus made, and the friction being then increased in velocity, the wood finally smokes and takes fire. A dry piece of poro, or husk, brought from the house where it is kept for the purpose, readily ignites when the burning dust is deposited in it, and being waved backwards and forwards is soon in a blaze. A fire is thus prepared, and by the time the boys return the stones which are placed on the top of the pile are sufficiently heated to form an oven. The women scrape the food, and prepare it as before mentioned, for breakfast. Sometimes cooking is dispensed with in the morning, and indeed it was not until I made them understand that the raw food made me sick, that they got into the habit of dressing it regularly. Occasionally a light repast from what was left the night before forms an early breakfast, in which case a more ample meal is prepared about noon.

During the day my quiet mother paid or received visits. Squatting cross-legged, she conversed on the affairs not only of her own island, but of all Te Pitaka; for every one is here known to the other, and no death, birth, or marriage occurs on any island that is not soon heard of throughout the group. Where so few incidents occur in their monotonous lives such events are of course more than a nine days'

wonder. The extreme heat of the day is generally spent in a siesta by every one. Women sometimes occupy themselves in plaiting mats or parieus, or making tichès. My mother, being a grave woman, and a great chieftainess, did not seem much interested in her newly-adopted son; but my aunt, a sister of my father's, and a poor relation—a very fussy little woman too—was most assiduous in her attentions. It was she who generally scraped my food, though she had two children of her own to look after. The eldest, a boy of about eight years, a delicate, ill-tempered brat, was her favourite, perhaps because every one else disliked him. He sometimes went with my three younger brothers for food, but not often, as he generally came home crying because the unfeeling little wretches had amused themselves at his expense by calling him "Mata pikè" (crooked eyes, or squint). These people have an inordinate amount of vanity, and are exceedingly sensitive to ridicule, yet have no delicacy in ridiculing others. This lad, whose face generally had little pretensions to beauty, had decidedly cross-eyes, which were to him a ceaseless cause of grief from the remarks to which they exposed him. The sister, some four years old, was a most singular and precocious child. Her large black eyes never seemed to emit a ray of pleasure, nor did a smile ever play around her compressed mouth. She already materially assisted in household duties, which she set about always in the gravest manner; her mother talking to her as if she were an old woman, and imposing, as I thought, too much labour on the child, whom, for some unaccountable reason, she did not seem to like. When her mother was absent, she would call her brother to her assistance; and though he sometimes proved recalcitrant, ordered him about like a little woman. I generally interested myself in her behalf, but my kindness did not seem to elicit from her any sentiment of gratitude, and

she showed unequivocal signs of distrust, though, unlike most of the children, none of fear. Eventually, however, a complete change took place in this respect. A bright look of pleasure illumined her grave and melancholy face whenever I appeared, and she came with delight to receive my accustomed embrace. My attentions ameliorated her condition with her mother; but the imp of a brother, I soon found, punished her in various ways in my absence, for she showed me the marks of the little fiend's nails in her tender arms. This, however, my threats, assisted by the terror with which he regarded me, soon put a stop to.

Supper with these people is the principal meal; and I soon learned to appreciate it myself. When fish is to be had at all, that is the time it is always used, fresh from the oven, and served in great profusion. At this meal the natives discuss the events of the day and the affairs of the island, and every one seems happy and jolly.

I had proposed once or twice to accompany the boys to the food-land, but this was always in a mysterious manner objected to. I was not much surprised, because none of the other people were permitted to wander far from their homes when it could be prevented, lest they should go off to some other island. At last, however, I insisted on going with them one morning, and was reluctantly permitted by the old people to go, greatly to the delight of the young ones.

The boys, as we passed along, sung their wild island songs, or joined in their grotesque dances, and tried to amuse me by their ridiculous grimaces. When they produced a laugh they were greatly delighted, all joining in it to an extravagant extent. When we reached the freshwater lake before-mentioned, it was almost empty, and I found it rose and fell with the tide, though it was but slightly brackish. It is used only for

bathing in, for which purpose it is greatly resorted to. Some distance beyond this were what appeared to be the foundations of stone walls, many of them intersecting our path. I afterwards saw similar erections in other parts of the island, but could never get a proper explanation of them, the natives merely saying they had been houses, but apparently knowing nothing more of them than I did. These remains, like the huge stones of the maras, that are evidently made of composition, though the natives believe them to have come out of the sea, led me to believe that another race must have at one time inhabited this little portion of the globe—perhaps swept away by some catastrophe spreading destruction over their island, to be replaced by the descendants of others, thrown upon its shores in some chance canoe. The legend of their origin told by the natives themselves, is that Mahauta, a great chief, and Ocura, his wife, came from the land beyond the sky, bringing cocoa-nut, hara, fish, birds, &c.; but of the origin of these architectural remains they are utterly ignorant.

Crossing a shallow creek that connected the sea with the lagoon, and landing on a small island, a most dreary scene presented itself. The arid sands were at spots scantily covered by creeping plants, and a few stunted pandana trees only made the scene more bleak. Many cocoa-nut logs lay stretched along the ground and across our path, mouldering to decay, whilst numerous trees, still erect, but branchless, and rotting where they stood, swayed to and fro in the wind, threatening to crush the passer by in their fall. The hot sun shone fiercely on our uncovered heads, and the white sandy road burned like a lime-kiln, the heat flickering from it in a like manner. Though the dazzling sands are distressing to the eyes, there is, strange to say, little ophthalmia amongst the natives. The pain in my feet was the worst to bear, for the shoes I came ashore in, a rough boot,

and a patent leather shoe, both for the same foot, that Juan had found for me, were completely worn out. I tried to make substitutes of palm-leaves, but they held together no time, so that I was reduced to Father Adam's primitive foot-gear, and began to dread a reduction of my whole costume to the same simple style.

The only residents of this dreary place were hosts of tupas (land crabs) and cavios (land lobsters). These are held in the greatest abhorrence by the natives, because they eat filth, and nothing could exceed their disgust when I made them understand that these animals were much esteemed in other countries. The land crabs, some nearly a foot long, are so tame that they dispute the path with you, viciously spreading out their great claws. The lobsters, although of the most brilliant colours—scarlet, orange, blue, or green, marked with white—are the most disgusting things imaginable, and are generally to be seen in the evening stealthily crawling towards the beach. On the approach of an enemy they hurriedly retreat, stern foremost, pulling themselves back by their tails, and pushing at the same time with their enormous claws. If molested, they will start up a tree in this manner; their retreating motion, when ascending, having a most absurd appearance. When they cannot readily escape, they prepare for combat, and look very formidable. Though measuring about two feet in length, however, they are so awkward in their movements that they are not really dangerous, and a blow with a stick soon finishes them. I thus killed one, to the great disgust of the boys, who believed that it would pollute the ground, and would not take it up to throw it into the sea. If by chance I afterwards amused myself by pointing with the stick which had killed the unlucky animal, they would scamper off nearly crazy. The boys screamed, "Kara oa to rakau!" I repeated these words inquiringly, motioning as though I threw away the

stick. "E, e, e!" was repeated earnestly. Showing the stick, I said, "Rakau?" and was answered in the affirmative. I thus learned that "Kara oa rakau!" meant "Throw away the stick," and so gained each day a further knowledge of their language, which is easily acquired, and, ending in vowels as every word does, is not inharmonious. It requires little assiduity to learn a language where you hear no other used. These people are indefatigable talkers, and, whether we understood them or not, they kept chattering away. They could not endure, however, to hear two or more of us white men conversing in English, supposing, perhaps, particularly if we laughed, that we were ridiculing them. Although in such cases they would join us in the laugh, they would also invariably beg us to desist.

I endeavoured to learn how the place through which we were passing became a desert, and why not a single tree bore a sheltering branch. The boys evidently understood my question, but said nothing; and it was not till long afterwards that the mystery was solved. About twelve years previously a solitary white man had landed on the island—the first and only one before our appearance on it—and had swum ashore near this spot from some ship or boat. The savage appearance of the first natives he saw so frightened him, that at their approach he again plunged into the sea for refuge, but was speared and slain. Some time after this the cocoa-nut trees in the neighbourhood died off, most likely from old age, but, as the natives superstitiously believe, to punish them for their merciless destruction of the white man.

After fording another narrower creek or estuary, we arrived at an island something larger than the one just passed, partially barren, but retaining still a considerable quantity of live trees. This, I was informed, was the island of "Hangary," and belonged to our family. A considerable portion of it was occupied by a more extensive "mara" than any I had

yet seen, though, from the number of weeds that filled the space and climbed round the huge grey stones, and also the condition of the house in its centre, which was mouldering to decay, it had evidently long been out of use. Anxious to see what the place contained, I was about to enter it, when violent screams of terror uttered by the boys arrested my steps, and I was obliged to proceed with them towards a point whence their cries had been answered. It was old Monitu, whom we soon met running to see what was the matter. When the boys told him, he at first looked incredulous, but eventually laughed heartily at my boldness, though, being himself a priest, I thought he would have been angry. Perhaps, aware of the humbug he practised, he was not astonished at its being despised. I marked this at the time, and felt assured that it would be easy to impress the natives with a more exalted idea of the Supreme Being than that which they possessed. A pure religion is the fundamental principle of civilization, and these simple people might be raised by its influence to as high a standard of morality as any in the world. Witness the offspring of the mutineers of the *Bounty* on Pitcairn's Island, a band of outlaws, and contrast these with the Tahitian women, notorious for their licentiousness. Yet, before their so-called civilization, they were the most moral and virtuous community in the world—a proof that their religious training is not as efficacious as it should be.

We now proceeded onwards with old Monitu, a sort of Friar Tuck in his way, and soon reached a lonely little house, the only inhabited one on the island. Here I beheld the old invalid who had paid us a visit in the canoe. I was invited to spend the day and night with my friends, but declined. The eldest boy (who, besides being an adopted son of O Pae Tangata, was the real son of Monitu) showed me a tenantless house, in which he informed me I could sleep. The

only thing inside, except a sleeping mat, was a little basket, closely sewed up, suspended from the roof, which Artebiade approached, and kissed sorrowfully. I asked him what it was, supposing it to be some household god, especially as, on my endeavouring to look into the basket, he beseechingly urged me to forbear. I desisted then, but my curiosity being awakened by his earnestness, I chose an opportunity, when they were all occupied collecting food, to open the basket sufficiently to peep into its secrets. I found in it a little roll of fine matting sewed up, on opening which I beheld a little human skull and the mouldering bones of a young infant. Unwilling to show, by further questioning, that I had been disturbing what they considered sacred relics, I let the matter pass for the present.

Not long after my return from Hangary, while occupied one day with my morning meal, the wild yells that I had now become so familiar with told me that a quarrel had occurred, and, as the sounds came from the lower end of the island, I was satisfied that our people were connected with it, especially as the natives sprang for their spears. I myself seized a weapon I had made of a hoop of iron, and rushed towards the site of the wreck, where, on all exciting occasions, our little party congregated. My friends, particularly the women, tried to hold me back, but I shook them off; and, notwithstanding the pain of my feet on the burning sand and sharp, rugged coral rocks, I outstripped them all, running in the same direction. On my arrival at the house I found several of the white men surrounding it, with such weapons as they could lay their hands on, while off through the trees in every direction were the natives, shouting and brandishing their spears in the most excited manner. The more immediate friends of the white men were among them, and endeavouring to prevent the threatened attack. From the house proceeded the sounds of loud

lamentation, and, on entering, I found the doctor seated, livid with rage. The two wives of "Opaka" (his mothers) were crying and tearing themselves in the greatest distress, and the gentle Tokarora was weeping in unison. I asked the doctor what had happened, but only received a volley of vituperation for, as he said, our desertion of him.

I learned from some of the people that, during the absence of the rest at breakfast, the doctor had quarrelled with and struck some of the natives; who, returning in force, had attacked him with clubs; and though, no doubt, he defended himself with his usual bravery, they had handled him pretty roughly before any of our people or his Kanaka friends could come to his assistance.

This quarrel renewed the distrust that had formerly prevailed between the people of Sararak and us, which, during the presence of the stranger, had altogether subsided, as we had then relied on each other for mutual protection. A few days after this the Aitutakian Kanaka foolishly joined in a wrestling match with the natives, when one of them, becoming excited, threw him, and was proceeding to maltreat him, when the little Chilano, Juan, ran forward and struck the savage a blow with his fist that made him reel—a mode of attack entirely novel to these islanders. Smarting with the blow, he turned on his new antagonist, for he was a great warrior; but "Don Juan" put himself into a pugilistic attitude, and gave the savage another well-directed blow, on receiving which he darted with a yell towards his spear, two or three other natives at the same time seizing their arms. I was too far off to use a stick I had in my hand for Juan's protection, and was partially hidden from their observation by a quantity of hara weeds; but, picking up a stone, and uttering a loud yell similar to their own, I hurled it at the angry savage when he was on the point of darting his spear at my little friend, directing it with so true

an aim that it went close past his head, and checked his rage. The next instant I jumped over the haras, flourishing my stick, making a great noise, and looking as fierce as possible. My sudden appearance had the desired effect, for the party fled in dismay, and I contented myself with pitching a few stones after them. Juan felt very grateful for the rescue, and (although he had always seemed to like me before) from this time forward, during my residence on, and long after my escape from, the island, he showed himself devotedly attached to me.

"Don Juan," as we commonly called him, was twenty years of age, but from his size, his bright colour, and gay manner, he would have been considered about eighteen. He had the regular Chilano face, dark olive skin, large black eyes, straight black hair, rather flat, round countenance, some colour in his cheeks, and a bright, animated expression. With his appearance and disposition, it was no wonder that he made a deep impression on the hearts of some of the dark-skinned beauties amongst whom he was cast.

Our little craft now progressed, though slowly, towards completion, when an occurrence took place that threatened to destroy all our hopes of escape through its agency. Towards the captain, on whom, as I have said, we were compelled to rely for its construction, there was a universal feeling of dislike, and none had more cause for it than myself. Yet we managed to smother it; and, indeed, his assiduity in the work he had undertaken claimed our forbearance for other faults. I saw, however, that it was with the utmost difficulty the doctor could restrain his fiery temper, and disguise his hatred to this man. One day the captain came into the house for some food, which he alleged had been left there for him by his brother, a notorious glutton, by whom, as it was nowhere to be seen, it had most

likely been consumed. The captain, however, threw out some insinuations, to which the doctor, who considered that they were directed against himself, replied by calling the captain a liar, adding many other contemptuous epithets too gross to be repeated here. As the latter retreated from the house, the doctor followed with the intention of thrashing him; but the sight of the nearly completed boat brought our position, I suppose, to his mind, for he returned gloomily to the house. I felt dreadfully annoyed, for I knew we were completely at the mercy of this ruffian, who, to annoy us, would even injure himself. Yet I could not condemn R., who had only honestly given vent to the feelings that I had been labouring to restrain. The result was, as I anticipated, the captain struck work, and the boat remained *in statu quo*. Thoroughly disgusted with this state of things, I went up to Hangary the following morning to spend the day with old Monitu, which, since my first visit, he had often pressed me to do; for it seemed I had found especial favour in his wife's eyes. On my arrival, after I had eaten something, the old lady arose with an effort, and motioned to me to follow her. When we arrived at the edge of the lagoon, she directed my attention to an island, about the most northerly on this (the west) side, of which she had much more to tell me than I could comprehend. Matunga, as she called it, I understood was a beautiful place, with abundance of cocoa-nuts and fish, and all or most of it belonging to herself. I thought she invited me to accompany her there, but of this I was not then certain. On our return to the house, I made Monitu understand my willingness to proceed to Matunga, at which both seemed delighted. This was the more surprising to me as heretofore none of our people had been allowed to leave the island, our movements being jealously guarded.

The next morning old Monitu and Artebiade appeared

on the beach with the canoe from Hangary, informing me they were bound for Matunga. I had no idea that our journey was to commence so soon, and would fain have gone to see the doctor before I started. It was thought, however, that that would occupy too much time. My "father and mother" seemed to dread my leaving them, but finally they consented; and with the display of much feeling on their side, we parted. It was full tide; and the boy, wading behind, pushed the canoe over the shoal reef till we arrived at Hangary, where we found my old invalid aunt seated on the beach awaiting us, with another of the boys, and some baskets containing fish, neu oara, and young water cocoa-nuts, or vais, for the journey.

"All aboard," we were propelled with two poles for some time along the reef dividing Sararak from the next island, above two miles distant. Close to our right were the blue waters of the lagoon; and far to the left the white fringe of breakers, marking where the waves of the great Pacific ceaselessly rolled. The canoe, at one time, grated on a coral patch; but the savages immediately jumped out, and pushed her off into the deep smooth water of the lagoon. The lashings of the different parts of the canoe are easily cut by the sharp branches of coral. Of this they are exceedingly careful, and I have never felt the canoe touch ground in this way without hearing exclamations of alarm from the islanders.

The old man and the two boys now betook themselves to the paddles, chatting and laughing all the way. The old woman alone maintained a solemn gravity suitable to what seemed to her a great occasion; and I observed that she often checked the others in their mirth.

As the boys soon got tired of the "hoè," or paddle, our progress was very slow; and it was afternoon when, passing through a long shoaling passage in the reef,

we at last beached our canoe at Mutagohichè, the ally, and in a measure tributary, of Sararak. Before we had reached the shore the whole concourse of natives were gathered on the beach, yelling in the usual manner. I was conducted in a kind of triumphal march to the house of a person who had been a visitor at our hut for some days, and here I had to undergo a "pehu." The gentleman who presented me with some cocoa-nuts took particular pains to inform me that I was to be his son; and a most unprepossessing-looking father he was, with a low forehead, half-closed little piercing eyes, which his eyebrows and hair nearly hid, and a pinched-up face, almost covered with coarse, straight, bristly hair. He so disgusted me with his familiarity that, in a rage, I ordered him off in a voice so threatening that the whole mob fled in a panic. Soon, however, recovering their self-possession, they began to laugh, as I supposed, at their foolish trepidation, and ventured again near me.

One of the boys even brought me some fish from the canoe, of which I made a hearty meal, my new father begging some of it. I answered him by throwing a quantity in his face—an act that caused great laughter at his expense. After the meal I set out for a stroll, still followed by my persevering parent, whom no affront could discourage. I soon discovered that he possessed more land than any chief in the island, and was what might be called a very wealthy man. My independence, which was not very pleasing at first, made him cringe to me, though he may have hated me for it. I took a prejudice against these people, with one or two exceptions, and I never got over it.

As I strolled along, little "Molly Bawn," as I had called her when she came to Mangerongaro, made her appearance, and, in her gentle winning way, took my hand, which, to the extreme astonishment of the crowd that

continued to follow us, I allowed her to hold. This seemed to make rather a favourable impression on them, and they began to think me less of a monster than I had at first appeared.

"Molly Bawn," who was about ten or twelve years of age, was a general favourite. Her skin was so fair and her features so regular, that she might have been taken for a half-caste. This child became particularly attached to me; and her gentle manners soon won my sympathies.

After about half an hour's walk in a northerly direction, we arrived at rugged, rocky ground—a perfectly barren space. The natives now urged me to return, and endeavoured to make me understand by signs that if I passed a certain boundary I should be killed. At the same time, the little girl and one or two women began to cry, and as I had no wish to offend their prejudices, I consented to return. I subsequently found that this was the boundary line between Omuka and Mutagohichè, two divisions of an island some four miles in length, which were at war with each other.

At night, on retiring to rest, the little "Fardoroughu," as I called my Mutagohichè sire, was as distressingly officious as at meal-time. From time to time he would call out my name, and when I answered he would say, "Moè e moè!" ("Sleep, dear, sleep!") He and others were indeed so troublesome, that the following morning I urged an early departure, glad to escape from this rude place, where even the women were so different, those of Sararak being invariably gentle. From infancy up to twenty years of age the girls are often very beautiful. Above that age, the men are fine specimens of the human race, being tall, stout fellows, with handsome bushy beards, generally black, but sometimes tinged with auburn.

At Mutagohichè the natives are all congregated near

one spot, forming a considerable village, for mutual protection against their more powerful neighbours of Omuka; whilst the people of the latter place, having no dread of an attack from their despised enemy, are scattered over their little country, each on his own possession. From this island the reef extends out into the lagoon about half a mile, and can only be navigated by their canoes at high water. As it was now low tide, we kept out in the lagoon. While we advanced we could hear shouts on shore, and occasionally observed the natives running along the white sandy beach, screaming as they scampered out through the shallow waters on the reef, and beckoning us to wait for them. This we consented to do, and pulled to the edge, on whose rugged sides we kept the canoe from grating by sticking one end of the paddle into a patch of coral branches, and securing the other to the edge of the light vessel. Thus safely at anchor, we awaited the screaming natives, who, the soles of their feet being as thick as leather, ran over the coral points apparently unscathed, and were soon alongside. I found, to my surprise, among them my tall, handsome aunt, who had presented me with the shè at Mangerongaro, on the arrival of the Omukans there. On seeing me she seemed greatly delighted, and clapping her hands, uttered the usual exclamation, "Aoaè Maitakè ê!" (the ê being a note of endearment in common use). She advanced, waving the right hand with that peculiar oscillating movement called by the natives "shara shara;" and when I got out of the canoe she ran forward and embraced me—a salute which, as she was a very fine young woman, I would have returned *à l'Irlandaise*, had not a scream of alarm reminded me of our *relative* positions. Her husband, a fine, tall, handsome fellow, with short curled hair and beard, united with her in urging me to remain with them; and it was apparently with great regret that they allowed

me to depart. As we sailed away the little group stood in the same spot and waved their hands in farewell, repeating at the same time, in a melancholy voice, the words, "A hana, â hana!" ("Go, go!") which probably meant farewell. These people, strangely, have no salutations of this kind in their language either at meeting or parting, nor have they any expression of thanks, "Su mare" ("very good") being used instead. Indeed, they are a thankless race, as without any delicacy they would take everything you had, and ask for more. On the other hand, they are usually generous, and will readily share what they have with others. Some are foolishly extravagant and prodigal, freely lavishing their cocoa-nuts till they are reduced to beggary; while others hoard up their "utos" till they rot in the ground.

CHAPTER VII.

Harbour of Omuka—Troublesome Hospitality—Prevalence of Disgusting Sores—Pikochè—Bathing—Cure of Chera Puna—Stroll over the Island—Insolence of a Powerful Chief resented—Departure for Matunga—Kind Reception in Mangerongaro—Taharua—Kakara—Excellent Fish—Turua—Ceremony of the Marâ—Native Idols—The To Tree—Superstitious Observance—Sacrifice of a Turtle—Created an "Iriki"—Ocura—Entertained by Turua—His House—Opposition to my Departure from the Island—Pursued by the Natives—Attempts to escape—Offer of a Canoe—My Departure—Etiquette of Reception—Consecration of my House—Completion of our Boat—Successful Launch—Preparations for the Departure of our Comrades—Call at Tokerau—Accident to the Boat—A Flattering Offer—The Boat once more off—Unaccountable Course taken by it—Pleasant Sail along the Coast—Return of the Boat—Renewed Trouble with the Captain—Tokarora—Proceedings of the Doctor—Recovery of the Greater Part of the Works of Shakspeare—An Invitation—Biche de Mer—Storm on a Journey.

EVERY island has a general landing-place, to which foreign visitors invariably repair. This is generally where a break in the reef allows the canoe to come close up to the beach; and there are few islands without one or more such apertures. The kingdom of Omuka is particularly fortunate in its little harbour. The wide reef we had been coasting along narrows towards its north end till it abruptly turns into the land, which, on the other hand, bends out into the lagoon, forming a quiet little cove. A pier of coral boulders has also been built out some distance into deep water, so that at all times of the tide canoes, or even vessels,

may come alongside. As we approached this point the crowd, which we had seen increasing along the shore in a state of the utmost excitement—for I was the first of our people who had left our own island—rushed into the water, and soon our canoe was surrounded. Men, women, and children literally filled the little bay, preventing further progress. Such a Babel I never before heard. My island name, "Maitakè!" resounded above all the other din as it passed from mouth to mouth. At length Monitu, who seemed to have control everywhere, made them leave a passage to the shore; but before I could land several stout savages had seized me in their arms, raised me on their shoulders, and with yells of triumph brought me to a larger-sized house than common, where they deposited me. The proprietor, a short, fat young man, with rather an unprepossessing countenance, was, it appeared, a leading chief, and a friend of Monitu's. His wife, with a child on her knee, was an exceedingly gentle little creature, but apparently afraid of her lord and master. A question was asked them by some of the people, to which they answered, "Cary" ("No"). A great sensation immediately followed. The men shouted at the women in the most violent manner, and, slapping their hips, ordered them off for something. Away the women scampered in various directions, but soon returned, some with cocoa-nuts, some with neu oara, and some with fish. As much food was then pressed on me as would last me a week; at which the gentle little woman whose guest I was, seemed sadly distressed. I reassured her, however, by the words, "Su mare," signifying that I was perfectly satisfied. Poor little "Pikochè!" how different she was from her boisterous and officious husband, whose patronizing manner I was obliged to check. This (being a great man) he did not like, and consequently we never got on well together.

Before leaving Mangerongaro I had observed on many of the natives disgusting sores spreading all over their bodies, caused, no doubt, by eating flesh-meat, which they had never done till the wreck of our vessel, except, perhaps, on rare occasions, human flesh. They led us to understand, however, that they never had anything of the kind till our arrival, and it appeared to be their opinion that we had brought the disease to them in the ship. We did not relish this accusation, as it might prejudice them against us, but thought that it might avail us as a pretext for saving the lives of a few hogs that still remained. We told them, therefore, that it was owing to their eating pork. This complaint, which spread rapidly all over the islands, was henceforth called "poerka." In one or two cases it proved fatal, particularly in Omuka, where it seemed to be worse than elsewhere. I endeavoured to explain to them that an infected person should not come into contact with the hale.

This disease became a source of great annoyance to us, as we not only had many disgusting sights constantly before us, but were excluded from the little pools for washing, which the natives used indiscriminately. We were debarred, too, from fresh-water bathing, and obliged to put up with the sea water alone. The natives of Polynesia generally wash with fresh water after being in the salt, and here it was even a superstition that, if you did not do so, some calamity would happen. Our dissenting from their habit, therefore, was a source of immense annoyance to them, and a great bore to us.

It may be conceived that the continued visits of such patients were not very agreeable, and I became anxious to leave; but as I found that the great marâ ceremony was to be performed on my account on the morrow, this was impossible.

The ceremony was similar to that at Mangerongaro, with the omission of the pehu, which had been gone through

the day before. I remained some time observing the stones, &c. of the Marâ, whilst the rest of the men performed their ablutions. Going towards the beach for the same purpose, I met Pikochè, who, not aware that I was one of the unwashed, came forward to salute me; but some of those who followed me calling out, "Huie atua!" (that "there was a spirit in me"), the poor little woman, with a look of horror, fled at her utmost speed; for here, as elsewhere, the women are more superstitious than the men, and more scrupulous in the observance of their religious rites.

Bathing is resorted to as a cure for all complaints, and is attended occasionally with superstitious forms. In passing one of the pools, a good-looking little elderly woman besought me to stop and see her daughter, whom she had brought down to bathe. The child, of about ten or eleven years of age, was, notwithstanding her delicate appearance, a most lovely creature. Her hair was a dark auburn, and clustered over her head in short classical curls. Her eyes, large, soft, and melancholy, were generally hid by the drooping lid and long curved eyelash. Her nose, though short, and broader at the base than beauty would warrant, suited the style of face, and her lips also, though too thick for our ideal of beauty. From the anxious inquiries of her mother, who seemed to dote on her, I saw that something was expected of me. After reassuring the child, therefore, by speaking in a kindly tone, I took her to the pool, and bathing her burning forehead with the cool water, blew gently on it to relieve her headache. This, from her exclamations of pleasure, it evidently did, and her mother went off rejoicing, no doubt in perfect faith that her daughter was cured. Whether what I had done had any beneficial effect I cannot say, but the next time I saw "Chera Puna" she had entirely recovered. The cure caused quite a sensation, and thenceforward I was looked on by many, especially the women, as a "tangata

kichè," or spirit doctor—a belief which, I must confess, I was unscrupulous enough to turn to my benefit on many future occasions.

As I was not to embark for Matunga until evening, I used my time in wandering over the island. There is a great sameness throughout the whole group. The north point of Omuka appeared to have been planted at no distant period, many of the palms being yet too young to bear fruit, which is not usually seen till after seven or eight years' growth. The people seemed to have a greater abundance of food than those at Sararak.

Wherever I moved through this place, Monitu hovered around me like a guardian angel, more in character than appearance I must say. I proceeded on one occasion a considerable way down the island, and called at the house of an old grey-haired chief, apparently a person of great importance, from the manner in which I was urged to visit him. I felt annoyed at first by his cavalier reception of me, and he, I suppose, was equally displeased at the air of dignity I assumed in his presence. He appeared to take a fancy to my hat, and asked me for it. I of course refused, on which he attempted to seize it. I repulsed him rather rudely, when, with an alacrity I scarcely gave him credit for, he sprang from the ground and caught hold of a spear that hung at the roof of his house. The people surrounded me, and tried to hurry me off; but thinking it better not to show fear, I replied in warm terms, shaking my fist in his face, which put him beside himself with rage. Before he could attempt to use his spear, however, Monitu appeared, and his presence was sufficient to quell the old man's wrath. By resenting the insolence of a powerful chief I made the inferior people more subservient to me. This little incident, however, seemed to alarm Monitu greatly, and he hurried our departure for Matunga before the time intended.

This part of our voyage was entirely performed on the deep waters of the lagoon, the reef being covered with boulders or rugged coral patches that made navigation on it dangerous to canoes. When about half the distance, I was delighted to discover a broad, clear passage from the lagoon to the ocean (about two hundred yards at its narrowest part), and, although a heavy sea broke on the reefs on either side, not a flake of foam was to be seen on its entire surface. I therefore presumed that vessels of two or three hundred tons at least might enter with safety. I had two reasons for being satisfied with this discovery. In the first place, when our boat was completed, the launching of it across the reef into the ocean, even at the calmest time, would be attended with danger, whereas, by conveying her to the lagoon, she could sail safely through the passage. This would not only afford us an exit, but be the means of bringing a small schooner into a safe harbour, should I return to establish a pearl fishery here, there being abundant evidence of extensive pearl oyster-beds to be found along the shore of every island. This valuable discovery, however, ultimately proved the cause of much misery, and perhaps irreparable injury to me.

The old invalid had gone on before us the previous night in another canoe, and, whether she had impressed the people with some wonderful idea of my importance, or Monitu had sent word that noise was offensive to me, I know not, but I was received much less boisterously and with greater marks of respect than elsewhere. I was also much pleased with the appearance of the place. The island was only about a mile long, but it was broader than any of the others—perhaps half a mile. Here was one great dense palm grove whose shade seemed impenetrable, and the little bay we entered by a break in the reef was sheltered by a kind of shrub that here grows into a tree, its branches extending out on either side till they dip in the tide. Before our land-

ing, some men came to the edge of the water and made a lengthened speech, I presume welcoming me to their shores, accompanying it with a grotesque and rather undignified dance, during which, however, they maintained great gravity. One of the natives I recollected having seen before, but under what circumstances I could not then remember.

When the speeches were finished a general rush was made to my canoe, every one, even some of the young ladies, hailing me with a kiss. There was a perfect struggle who should gain possession of me, and I was carried on their shoulders in a most uncomfortable manner. I resigned myself, however, to my fate, and, with the customary wild shouts, was borne to the centre of the island. Here, in a cleared space, strewed with coral gravel (around which were some houses, forming a kind of *plaza*, or public place), I was deposited on a mat in the centre, whilst some of the leading men with palm branches drove the multitudes from around me, and formed an extensive circle, in which they seated themselves.

The first ceremony was the pehu. In this case the women formed two rows, one on either side of me. Two men who were selected for the purpose seated themselves at each end of a mat a little distance off, and began to interrogate me. I understood but little; but according to the expression of their faces I ventured to frame my answers, and it was highly amusing to see the effect my replies occasionally produced on the assemblage. By their looks and exclamations of astonishment and horror, it appeared that my answers were not only unsatisfactory, but so contradictory, that they began to suspect I did not comprehend them. The idea struck me to make a long speech in English, during which they looked bewildered; but when I concluded I repeated the few sentences I had learned in their own language, which were hailed with intense delight.

One of my interrogators was a man I had recognised on

the beach. Although still young, not more than twenty-seven, he appeared the iriki, or chief. I now remembered he was the same I had chased from the fire one morning, when I was on guard at the house in Mangerongaro. By signs I reminded him of the event. He was quite delighted at the flattering recognition, and explained the affair to the rest, who all expressed equal pleasure. He was a remarkably fine-looking native, about five feet ten inches in height, and stout in proportion, with a good forehead, high nose, large animated eyes, a profusion of close-curled hair and beard of an auburn tinge. His name was "Taharua." His wife, "Mau Kakara," was a little delicate-looking woman, with soft, large black eyes, and very long black straight hair. I have never seen a people amongst whom there is such a discrepancy of appearance between male and female. The men are tall, powerful, fierce-looking fellows; whilst the women are little and gentle, except in old age, when, from their scars, they become coarse and weird-looking.

Mau Kakara ("the holder of perfumes," as her name literally signifies) was a great belle; and, being a beauty and a woman of rank, never descended to any occupation. As a mark of distinction, however, she scraped some cocoa-nuts expressly for my use, which I ate out of compliment to her. Other food was urged on me from all quarters, including some bowls of fish hot from the oven. As they presented the latter they repeated the name, "ruchè," making me understand there was none of this description in Mangerongaro. It appeared to be a particular delicacy or favourite with them; and I must acknowledge I never in my life ate any fish as good. The gravy, too, which flowed round it was of the richest description. These coral islands produce a great variety of fish, many of them of very superior flavour; but none are equal to the ruchè,

which certainly made me a greater lover of the finny tribe than I had ever been before.

Night approaching, I had many pressing invitations from the leading people to retire to their houses. A fine-looking young fellow of about twenty-five, who, together with his wife, had sat near me during the proceedings, greatly prepossessed me in his favour. Turua, as I heard the girl, who had something very amiable in her expression, call her husband, seldom spoke, although he seemed as anxious to attract my attention as the others. I observed, however, that he exerted himself to suppress the constant tumult. When he did address me, his voice was low and mild, and evinced a diffidence that greatly raised him in my favour. Notwithstanding, however, the pushing and whispering of his wife, who urged him to put in a claim for me to be their guest, his modesty kept him back; and my only alternative was to decide on remaining with Taharua, who seemed greatly delighted by the honour.

The following morning, by daybreak, the assembling of all the people at the house where I slept aroused me. The women, in their holiday attire, told me that the ceremony of the mara was again to be enacted. This varied a little from those I had previously witnessed in two respects. I had myself to officiate in the removal of the cocoa-nuts from place to place. After an extra quantity of yelling and dancing, an old priest entered the mara-house, and brought forth a long stick, with an immense bundle of feathers and other things tied at one end, like a huge duster or mop. This he held aloft in fear and trembling, whilst he uttered some incantations, striking it, not against a stone, as the leafy gods were struck on a former occasion, but against the back of the other officiating priest. This broom-stick or mop was, in fact, the representative of one of their great leading gods, of whom

there are four, two good and two bad. The two good gods give life, and all that is necessary to its preservation—gifts which the other two are constantly endeavouring to counteract. One of the amiable spirits is married, and I even saw his spouse at a death-bed scene, in the form of a piece of wood, with a lock of human hair fastened at one end. These people believe that the spirit of the dead, after haunting for some time the ground it was familiar with in life, leaves for some distant region; and at night they imagine they see their departed friends in the stars overhead, many of which are known by native names.

In the evening a walk through the island satisfied me that it was the most productive I had yet seen, and in a particular spot, the only one throughout the group fit for such a purpose, I believed a few banana-trees might be cultivated. This was under the shade of a gigantic "to-tree," which the natives showed me with great pride. Its branches at night became the resting-place for flocks of sea-fowl; and the sand beneath, impregnated with guano and decayed leaves, consisted of a soft soil not seen elsewhere. This soft earth was a favourite resort for the young people, where they enjoyed their athletic sports, or sat in listless indolence, as they do for hours together, chatting about the every-day occurrences of the islands.

Throughout my walk no act of rudeness occurred. One or two men went in front clearing the path of all obstructions; and when, on one occasion, I hurt my foot, some of the people dropped on the ground with pitying exclamations, and rubbed it tenderly with their hands. Others walked at a little distance behind, and on either side, as a kind of guard, keeping off the children and those who were curious from pressing too near to me. Close to me were Turua and Taharua. The latter was rather imperious with his followers, driving them off with his spear; but

the former was quiet and gentle, a good-natured smile constantly playing on his features.

The following day, to my surprise, we were again all marshalled and marched to the sea-shore, where I found a turtle sprawling on its back. After some words were repeated over it by one of the priests who had officiated at the mara, Turua stepped forward to the edge of the water, and, in a menacing attitude, seemed to denounce some one, throwing up his arms, and vociferating at the top of his voice, as if threatening an imaginary being at sea. The turtle (or "hona," as they call it) had, it appeared, a spirit in it, which, being driven out by one of the priests, was threatened with vengeance by the bold warrior if he attempted to return. The unfortunate turtle was at once conveyed to a mara, different from the one we had visited the previous day, and, after a few ceremonies, was beheaded and disembowelled. A large fire was then prepared on an elevation of stones, and it was sacrificed to the gods. On our return to the gravel plot, where the people had again all assembled, a mat was placed in the centre for me, and the cooked turtle, cut into small pieces, was served up in the shell, in which it had been roasted. Monitu, Taharua, and Turua sat at a respectful distance on the mat, the rest of the people forming an extensive circle somewhat farther off. My three privileged friends, diving their hands into the meat, selected the most tempting pieces, with which they endeavoured to feed me. This I rather declined, and was allowed to help myself. As they looked, at every mouthful I took, like hungry dogs, I offered one or the other a piece, which was laughingly accepted and devoured, my generosity being received with flattering comments from the circle. Extending my liberality, I threw some pieces to Ocura and Mau Kakara, when, to my astonishment, the women jumped

up and fled in terror, shouting, "Huie atua!" Taharua and Turua held my hands, and, shaking their heads, gravely repeated the same words, but Monitu only laughed heartily at my mistake. After these ceremonies I became a person of great importance, and, from this time, bore the title of "Iriki" (king or high chief). Probably this was awarded me as a matter of compliment, to induce me to remain amongst them. It is not, at any rate, a position of much distinction, for their kings have very little power beyond that which the influence of property, or the number of friends, procures them. In these respects I should have had considerable power in Matunga, for I had been adopted by half the people on the island, and, as they are bound to support their relations, and the land of the parents belongs to all their children in common, I stood in a good position; but the subsequent attachment of these people towards me formed a stronger tie, and gave me an almost unlimited control over them.

After some time, finding that the crowd which always followed my movements had dispersed, I stepped out whilst the natives took their noon siesta. I had scarcely left the house, however, when Turua, who had apparently been waiting for me, came running forward, and pressed me, with his winning smile, to accompany him. This I did with pleasure, and he led the way by a path I had not before seen, through the centre of the island. The densest portion of the grove he pointed to with evident marks of satisfaction, as the trees were all loaded with fruit; and the district through which I was passing, I was informed, was mine, because, I knew, it was his. So dense was the shade here, that the sky was completely obscured from our view, and it was only when I had arrived at a neatly-gravelled space that I observed a house, to which our path led. A little girl was busily engaged preparing a native oven, and a young woman was sitting in

front of the house, with her head down, scraping neu oara. Neither observed us till we were close upon them. On seeing us, the young woman, who proved to be Ocura, dropped the food she was preparing, and, clapping her hands, advanced timidly, and saluted me. She then ran into the house and spread mats for us to sit on.

Ocura, when she married Turua, was one of the richest heiresses in Omuka, being the daughter of a great chief, not only in that place, but also in Matunga. All the property came from her; for Turua, being a younger son, was not at all wealthy. Ocura was very ambitious, and was always stimulating her husband to take a more leading part in the affairs of the nation than he felt his position warranted, or his natural diffidence would allow.

Supper was, at last, announced by the little girl. Turua sprang up one of the nearest trees like a monkey. These people climb better than any of the other islanders I had seen; and soon a few shocks on the ground told the little girl that the "muco mucos" had fallen, when she immediately ran and fetched them to the house. These young nuts are easily skinned, and, the tops being broken off, a delicious beverage is ready prepared by the hand of nature; for there is no more refreshing drink than the water of the young green cocoa-nut, with its cool and slightly tart vegetable taste. The blackened fish-bowls were opened, and proved to contain my favourite ruchè. A shell of neu oara, smoking hot, was brought in; and when the upper cover was removed, the little leaf was seen spread on the top, to prevent dust entering by the eye of the upper shell—a precaution that is taken only by very exemplary housekeepers.

After washing her beautiful little hands in water poured on them from the eye of a large entire shell, used as a water-jug, Ocura brought down a small bag of fine matting, and, from a number of pearl tuès, or Penrhyn spoons, selected

one brightly polished on the back as well as front, but not much improved by some rude carving on it.

A greater treat was in reserve for me, namely, a couple of cooked "utos" (or apple of the growing nut), which I pretended not to know. After trying a piece, however, I suddenly clapped my hands in their own fashion, and, placing one hand over my mouth, exclaimed, "Ka oaia—su mare!" ("Good heavens! how delightful!") at which Turua burst into a loud laugh, and Ocura, in her delight, threw herself before me and kissed my feet!

After supper it began to grow dark, and soon a number of the natives who had been searching for me arrived. Taharua, who seemed to think he had a particular claim on me, begged me to return with him. I was about to do so when Turua, urged by Ocura, asked me to remain where I was, and I acceded, to the evident chagrin of the other, who went off with his pretty little wife in high dudgeon. This house was larger and differently constructed from any I had seen in Sararak, although there are several in Matunga, Omuka, and elsewhere like it, as I afterwards observed. A framed roof, about ten or twelve feet square, is supported on two stout uprights of the pandanas-tree, the eaves reaching to about five feet from the ground. Some pegs or slight stakes, of about a foot high, are driven into the ground around the house, immediately under the eaves, and at night long narrow mats of cocoa-nut leaf are fastened to, or laid against, these pegs, forming a shelter from the blast. Otherwise the house is entirely open all round; and on windy nights, as may be supposed, admits of the most perfect ventilation.

Besides the little foot-curtains around the house, the portion of it that I occupied was partitioned off by another, and, airy as it was, in this fine latitude I did not find it unpleasant. At this time I slept with my clothes on, which was a great means of using them up rapidly, as I had

to wash them the oftener. This I did by taking them into the sea when I went to bathe, and after rinsing, leaving them on the hot stones to dry. Here I often left them so long, that they were nearly cooked; and often when I lifted them they stood out, with the heat and the salt, like a board. Sometimes, on the other hand, in damp weather I had to put them on wet, to which circumstance, with the wet from rain that I had to suffer from, having no change, I ascribe a subsequent long and severe rheumatic attack.

I spent a few days on this island even with some degree of pleasure, so assiduous were its people to make me comfortable; but, as I had been now a week absent from my companions, I became anxious about proceedings in that quarter. Confident that endeavours would be made to complete the boat sooner or later, I told Monitu of my desire to return. He looked astonished, and intimated to me that I was to remain here altogether. As well as I could comprehend him, he maintained I had consented to this before coming on the journey—which perhaps, in my ignorance of what he said, I might have done. Our discussion brought a number of the people round, who all remonstrated with me. Some said I was hungry, and ran to fetch food; but this not succeeding, they renewed their expostulations. One or two even spoke angrily; but, as I turned on them rather sharply, they received from the rest such a volley of abuse that they were glad to "hide their diminished heads." All, however, would not do; I insisted on getting a canoe, and, from feeling annoyed, became angry. They were now silent, and withdrew from me, falling back on passive resistance; that is, I might go if I could, but they would not assist me. I felt, therefore, very anxious. A wide and deep channel separated me from my friends and the hope of escape, which my fears of detention made me picture as just at hand, for I felt assured that the boat would be finished about this time. I hastened

to the beach, and tried to launch one of their canoes, which, being clumsy, weighty affairs, I found it impossible to move. I then ran to Turua, and tried to get him to assist me, but he went off and hid himself.

I now thought of getting back again by some of the more northerly islands, which I had no doubt I could reach by crossing the reef on that side. I accordingly waited till noon, when the natives generally take their siesta, and started along the outer sea beach, which was little frequented, so that I might not be interrupted. To the north-east are two little islets a few yards square, with clumps of trees on them — good landmarks for vessels making the land. As I crossed I heard behind me the shouts of the natives, who had missed me, and were on the search. Notwithstanding the rough coral of the reef, which lacerated my feet, I soon reached the cover of the first islet, which again hid me whilst I gained the second. It appeared that the natives were at fault on arriving at the water's edge, for they did not follow for some time, as I had crossed from the sandy beach through a part of the island where it was rocky, and left no footprints to trace me by. A little further still was a bare hummock of sand, gravel, and stones. I was already half-way across, though the coral gravel was so rough that, with my torn feet, I could scarcely endure the pain of walking on it. However, I ascended the islet to see what the rest of my path was like, when lo! directly beneath, the waves broke in foam around its base; and between it and the next island, the coveted land of refuge, was another deep-sea passage, wider than the former, its sides fringed with lines of breakers. A rock I saw in the centre, or rather nearer the Matunga side, would form no resting-place, did I attempt to swim, for it was just below water, and the sea broke violently on it.

I now found that Matunga was isolated from the main

reef. I was therefore a prisoner, completely at their mercy. Angry and grieved, I sat on the mound, which, the excitement over, I dreaded the pain of walking on. Looking over it, I observed for the first time that it was hollowed out like a cone, and intersected with paths of large flat stones, some lines of which crossed over the summit and descended to the water's edge. The place had, at one time, been used for some peculiar ceremonies, but of what nature I could never afterwards learn. I now both heard and saw the natives crossing the reef in great numbers; and, as it would never do to be taken back a kind of prisoner, I hastened down one of the causeways, and reached the first islet just as they were emerging from it. They uttered shouts of joy on beholding me, and ran forward to embrace me. As I did not wish them to think I had been making an unsuccessful effort to escape, I put as good a face on the matter as my distress would allow.

I was too much dispirited by this failure, and the pain of my feet, to attempt anything further that day. So I lay in the house the remainder of the evening, perhaps more savage in temper than the poor islanders. A great council was held, and much discussion took place, evidently relative to my return; but, as nothing resulted from it, I presumed they were determined to detain me. The following morning, by daylight, I slipped to the beach to try and remove a canoe to the water; but it had been drawn up higher than usual, and I found it impossible to move it. After breakfast I again appealed without success for assistance to leave. Driven to desperation, I started off for the reef, determined to attempt the passage, although I was but an indifferent swimmer, and thought it probable that there would be a great current flowing out, which is usually the case. However, although my hopes of reaching the other side were slight, I resolved to risk it.

I lived near the southern end of the island, and it did not take me long to reach the reef, followed at a respectful distance by some of the people ; but when I entered the water and made towards the passage, they raised a yell that soon brought the whole island after me. The women cried and screamed, the children followed their example, and the men ran before me to stop my advance, whilst some even seized hold of me. These I struck at furiously in my excitement, and it was some time before I could understand that a canoe was at my service. Satisfied with this, I became calm and good-tempered again, and the natives were now as anxious to make ready for my departure as they before had been to detain me. A canoe was got into the water, and one or two branches cut from a palm-tree were soon converted into baskets, which were filled with fish, cocoa-nuts, &c., for the voyage. The natives were by this time all seated in a great semicircle facing the beach (for they seldom stand when it can be avoided), and I had to pass round them, that they might all salute me before my departure. Long after we had left their hospitable shores, their farewells were heard, "Ahana coè ! Ahana, Maitake ! A hokè mai !" repeated in mournful tones ("Go, go," or "Farewell, Maitake ! but come back to us !"). At Monitu's dictation I uttered the response, "Ana ho coè ! Ana ho !" ("Remain," or "farewell !")

Besides Monitu and the boys, we had a stout young man with us who materially assisted in our progress. The old invalid was left behind, and, without further incident worth mentioning, I arrived at Hangary that evening. Painful as my feet were with my flight at Matunga, I was too glad to land on any part of the island I looked on in a measure as home, to object to walking the rest of the way.

After the boys, therefore, had collected some cocoa-nuts, we started, and had not proceeded far along the main island

when we met several of the people, who, on seeing us, raised a shout, and, waving their spears, performed the "hai." One of them, stepping forward, delivered a long complimentary speech. This must be done before they salute you, no matter how glad they may be to see you. No undignified haste of greeting can be sanctioned in Te Pitaka. My name was now shouted at the top of their voices, until it was answered further along the island, and so carried throughout the length and breadth of it. I was astonished at meeting no more people, and equally so at getting a glimpse of a few running in haste before me, as if in fear of my approach; but, on my arrival at home, I found they were all congregating there. There was a great assemblage already, and more were arriving. They seated themselves quietly in a row as they came, apparently without noticing me, or, if they did, it was only by a glance and a little wave of the elevated hand. I would have advanced to shake hands with my honoured parents; but they retreated from me, and, pointing to a mat, said, "Na hokè ratha" ("Sit down there"), which they hastily repeated until I had taken my place. Indeed, had I been acquainted with the etiquette of Te Pitaka at the time, they should not have been compelled to speak to me at all, as they were not accustomed to do so on such grave occasions. A pehu was again performed, which ended in the usual crying, scratching, and cutting. Speeches were delivered in the gravest manner by my father and mother, who approached, stooped, and kissed me. I had then to pass along the double line of persons seated, to be kissed by them all in grave silence, whilst at the same time they shook their heads and waved their hands. If I had just risen from the dead, our meeting could not have been more melancholy.

After the ceremonies were got through, however, they became lively as usual, and I amused them with some account

of my voyage; but the few additional words in the language I had acquired seemed to give them most delight. On retiring to my house, I was surprised to find it shut up, and surrounded by a circle of small palm branches, nearly a foot distant from it, while others were placed about the roof, from which, on opening it, I found also several suspended in the interior. I asked for an explanation of this, and was given to understand that as the house was "huie a tua," or consecrated to my use, no one could invade its holy precincts till I had entered it myself, when the prohibition was removed.

Anxious about the remainder of my comrades, I proceeded shortly afterwards to our house, where the news of my arrival had reached by the vocal telegraph almost as soon as I had set foot on the island. I found R., Frankè, and Joe at their accustomed post; but there was no one near the boat, which made me suppose that nothing further had been done to it. In this I was mistaken, as I learned that, on the solicitation of the rest of the hands, the captain had consented to resume work, on condition that the doctor should not sail with them, which was acceded to. No doubt he had hoped to get his brother with him; but this was objected to, as the crew, still dreading that he might abandon us, stipulated that I should go, as had been previously proposed. Of course I was delighted with the arrangement, but it did not suit the captain, who disliked me even more than he disliked the doctor; and, after some days, he revoked the decision, saying, as before, that R., being more of a sailor, would be better suited for the voyage. Having agreed to this previously, I had no reason to contend now, nor did I much care which of us went, as I was anxious to learn something more about the capacities of the island for a pearl fishery; and, hoping they would be able to bring us relief in about a month, I might as well spend my time here as go to the

Hervey Islands and back again, especially when my remaining might be a source of considerable profit in making search for the pearl beds during their absence.

In a few days more our little craft was completed in every point, except that she was not caulked and provisioned for the voyage; but, as we had no pitch, the former seemed difficult. The latter, too, was doubtful, for having no means of purchasing necessaries, we were forced to depend on the good-will of the natives. However, the crew did not require any advance-money on the voyage.

We had fortunately saved a little barrel of tar from the wreck, and to this we added some slaked lime, made from coral boulders sufficiently burned in the fire. We had also old ropes enough for oakum, which some of us were now constantly employed picking. At last the caulking was completed, the masts were adjusted, and the sails bent; a jib, fore, and main-sail, with the requisite rigging, were provided; and the rudder was worked with a long tiller. Our boat was only half-decked forward, with a small deck aft, and one plank round an open space in the centre. Bags of gravel ballast were prepared, and our little ark—our hope of deliverance—was ready for launching on the waves, by which we earnestly prayed she might be carried in safety to a friendly shore. About this, in the tropics, where favourable trade winds generally blow, few of us had any apprehensions. The captain, the mate, the doctor, and Joe were selected as a crew. I had spoken to the Matungans about a supply of provisions for the boat, which they had promised to provide if the people of Sararak refused. This I told my friends. My information about the two passages, the position of which I could point out from Mangerongaro, gave them great confidence and pleasure. Not to rely entirely on the natives, our people had used the mode of fishing on the reef by torch-light common to the rest of Polynesia, but not practised by

these people, and had killed a number of the pusès, or white-speckled eel, which we had skinned, boiled in salt water, and dried in the sun, to the evident horror of the natives. Indeed, so greatly were they disgusted with our handling them, that one or two of the crew who had been seen doing so, and were suspected of having eaten them, were not allowed to enter their houses for some time afterwards.

All hands were now to apply to their respective families for a supply of cocoa-nuts. This was readily promised by all, except one or two miserly old wretches; but the deficiency was made up by Opaka, the head chief, who was as generous as he was brave and intelligent. Then came the grand movement, being no less than the removal bodily of the boat from the sea-shore to the lagoon. The interest of the natives in the progress of the little vessel had been increasing almost equally with our own. They had expressed the strongest doubts about her floating without an "eava," or outrigger, and now they were anxious to see the experiment tried. They had told us when the time came to "ara hokè" (make a great call on the people), and they would all come. Accordingly, spars were fastened across her, so that several shoulders could be applied to them; and, when all was ready, one fine morning the call was made, and the whole population was soon congregated. It was a great event, being the first sail vessel that was ever launched on their shores. Every part of her, where a native could place a broad shoulder or stout arm, was pressed, and she was raised aloft and borne along amidst the acclamations, shouts, and yells of the wild multitude.

At first our progress was most successful, but towards the centre of the island the trees were so close that we found the spars, rigged across, too wide to pass through them, and we had to make retrograde movements more than once before

arriving at the opposite shore. We were much alarmed at this, for the natives, whose excitement carried them on with the work vigorously at first, began to flag, and should they leave us here, we were lost. However, they renewed their exertions, and a wider though more circuitous path being found, the little vessel was lowered, amidst the wildest excitement, into her proper element in one of the bays of the reef, where she floated still and upright, to the astonishment and delight of the natives. When they found her crank, however, without the ballast, they pronounced her "a kino" ("no good"); but that being adjusted, they were quite satisfied, and when she sailed out on the quiet waters at a brisk rate, pleasure and wonder seemed to unite in making them for once mute.

The following day donations of old and young cocoa-nuts began to be brought down to the boat, whilst water was scooped out of one of the shallow pools to fill a five-gallon keg, a tin turpentine can, and an open bucket, the only utensils we had for holding it; and this, together with that from the cocoa-nuts, was to form a six to eight days' supply (about the time calculated for the voyagers to make one of the Hervey Islands). Aitutake was the one proposed, where so many whale-ships call.

After we had been upwards of six weeks on the island, the morning of the eventful day at last broke fair and beautiful, with a brisk easterly breeze. Everything seemed propitious as we hastened to the rendezvous. The four men about to leave looked grave, and it struck me, for the first time, what danger they might be incurring in so small a craft, which looked much less, now that it was in the water and loaded, than it had done when in progress of building. The old boat (her under works) I knew was strong; I had been in her in some bad weather myself round the islands, and she sailed well before she had been built on. How she might

act now, or how the new part might stand the sea, had yet to be tried.

At length the moment of departure came. Our little party gathered round our four comrades in the boat, and bade them farewell. As I shook hands with each, I felt the possibility of our never meeting again, being all nearly alike in positions of danger. Whatever cause of anger I had against any of them, I from that moment banished it from my mind, and with an earnest prayer for their safety said the word farewell. The grappling iron was raised, the sails shaken to the wind, and the boat stood out into the lagoon at a brisk rate, amidst the cheers of the crew and the shouts of the natives. It had been stated by the captain that he intended calling at Tokèrau, the island at the north-east side of the wider and farther passage, that he might observe its capabilities before venturing through it, as I had only seen it from some distance, and on its worst side. The natives had received information of this somehow after they were started, and got into a state of wild excitement, declaring that the Tokèrau people would kill them and seize the boat, and it was determined that a considerable force should start immediately after them, to render assistance, or guard them if in danger.

A select body of thirty warriors being chosen, O Pai Tangata's war canoe was launched. This was about half an hour's work, by which time the boat was nearly out of sight. They begged me to accompany them, which, of course, I was only too glad to do. Two boys were seated in the bottom of the canoe with wooden bowls to bale out, this occupation requiring constant attention; for their clumsy vessels, constructed of many pieces, all leak more or less. We started at a rate that promised ere long to bring us up with the boat, but this violent effort soon flagged, and we afterwards moved more leisurely, till, stimulating themselves by shouts, the

rowers resumed their former speed, but again eased off, so that the entire voyage of some eight miles must have taken us nearly two hours.

Approaching Tokèrau, the island I would have fled to from Matunga, we saw our little craft, her sails furled, quietly riding at anchor in a lovely bay formed by a bend in the island and a break in the reef. There was depth enough of water there for a vessel of considerable burthen to approach the gravelly beach, and be moored to one of the low cocoa-nut trees, whose branches bend over till they dip their long leaves in the tide, which is so calm and transparent, that the numerous coloured fish can be distinctly seen sporting over the white sandy bottom.

Our appearance seemed to cause a sensation amongst the natives, who had been assembled on the beach; but they retired till assured of our pacific intentions.

We landed, and found a house near the water's edge appropriated to the boat's crew, where I was surprised to find a quantity of things put ashore. On reaching the house I was sorry to discover that the boat had met with an accident, the captain having run against a tuka or coral shoal. This, however, had done her little injury, only making a very small hole in her bows, but enough to prevent her going to sea in that state. As a precaution against such accidents, some materials for repairs had been placed in the boat on starting; and a piece of sheet lead and tarred parcelling, after she had been hauled up on the beach, made her sufficiently tight to proceed on her voyage. To my annoyance, however, the mate and Joe growled discontentedly, and seemed disinclined to proceed further; the latter saying he knew that "the captain had, for some ends of his own, done it on purpose." This, at the time, I thought absurd; yet it flashed across my mind, as I had before remarked, that his brother and he separated

with the same composure they had evinced any day previously when going to their meals. As I could not reassure the fellow, I volunteered to go in his stead if I should be accepted.

The people of Tokèrau seemed very intimate with my name, having heard of my visit to Matunga, to which place they are subject. The three houses near the beach were crowded with the Sararak people; and I was glad to accept an invitation to the dwelling of an old chief, where I was comfortably lodged, and had a good supper of fish. In the morning, when I was about to depart for the boat, the old governor, whom I had entertained a little with my conversation the previous evening, caught hold of me, and begged me to stay, offering me his daughter, a fine buxom young woman of about twenty, whom he called Ruberau Shè. This was the more flattering as it was the first proposal of the kind made to any of the whites. The young woman herself, strange to say, seemed quite agreeable; the ladies of this group having heretofore invariably repulsed any advances from admiring foreigners, perhaps commanded to do so by their lords and masters, who are very particular about their women, differing in this respect from most of the Polynesians. Nor is this virtue confined to the men; for the women of the Penrhyns are, up till the time of their marriage, models of purity. After that event, however, they sometimes form little private attachments, and have *affaires du cœur* similar to those in more civilized communities.

Though it was a difficult matter to refuse such an offer, having no desire to remain at Tokèrau, and fearing that such an alliance would bind me in the eyes of the people to their island, I urged, in a becomingly delicate manner, the necessity of my return to Mangerongaro, and begged to decline the intended honour. To my astonishment, the lady, with some of her companions, burst into a loud laugh at the sentimental look I cast on her. The old chief, however,

appeared to have so set his heart on the match, that, to escape his importunities, I ran down to the beach.

Here everything was ready for the voyage. Joe had changed his mind, and had decided on proceeding with the boat. So, after another farewell, they started, with a brisk favouring breeze that promised in the first day to carry them well on their way. To Aitutake was about six hundred miles, and with the present wind, should it last, they might arrive there in four or five days. I, together with the natives, followed their course along the shore till they passed out from the smooth waters, through the passage, to the wide Pacific Ocean, whose waves in the strong breeze were tipped with white crests. When the little vessel was fairly out to sea, and the natives had all returned to their huts, I sat on a rock watching its progress, and was surprised to see it change its course—instead of proceeding along the Omuka coast to the southward, standing right up in the wind's eye to the eastward, and labouring in a heavy sea. I was lost in speculations as to what could be the meaning of such a proceeding, when I was summoned to the canoe about to leave. Here I found that the Tokèrauans had brought down a present of cocoa-nuts to each of our party, apparently more as a peace-offering than a token of love; for, as I afterwards learned, the people of Sararak are as much dreaded as those of Tepuka.

The men now took their time, and propelled the great canoe leisurely along the northerly shore instead of returning home. As I looked over the side, I saw in several places along the shoals quantities of onchès, or pearl oysters, and amongst the coral branches of every form an infinite variety of fish of the most brilliant hues—scarlet, bright yellow, crimson, black, the freshest emerald green, and clear blue, the forms as peculiar and new to me as their colours. I have no doubt that these waters would produce many specimens

of the finny tribe unknown to the naturalists of the civilized world. In looking down into the water to watch the gradual ascent of a shoal over which we passed, the impression I had was that of ascending a hill which, near the surface, abruptly terminated, the opposite side descending to an invisible depth, and giving to the observer a sudden shock, as if he had just passed over a tremendous precipice.

Coasting thus pleasantly along, we arrived off the flat sandy shore of Ruahara, where our appearance seemed to spread consternation amongst the people, whose cries we heard from one end of the island to the other. When we landed, the male population appeared to have fled or withdrawn to a distance, and we were met on the beach by a few women only, who, by their wobegone expressions, seemed to presage calamity. However, after some conversation their countenances brightened; and, appearing to be reconciled to the visit, they signalled to the men, who soon returned and mingled with our party. In a few moments they began to ascend the cocoa-nut trees in all directions, till a sufficiency of nuts was collected, when to each of us was awarded "a tai rangahura" (or "one ten.") Opaka took me with him to a house some distance off, where I had a bowl of beautiful little fish, like our gold ones, presented to me. Indeed, throughout the voyage he had been particularly attentive; and I learned that, now the doctor was gone, he had adopted me in his stead. I also found on our journey how much this man was respected or feared abroad as well as at home, and an extra share of cocoa-nuts was appropriated for his use.

It was late in the afternoon when, with our load of cocoa-nuts on board, we turned our course homewards. As we coasted along I begged them to call at Matunga, anxious to see the people again who had shown me so much hospitality. After some discussion, for they evidently con-

sidered this place more dangerous ground than those previously visited, they started for it. Here we heard considerable shouting also; but instead of women, as at Ruahara, we found the beach covered with armed men, apparently determined to dispute our approach. When they saw me, however, and learned that no hostility was intended, they willingly permitted our landing; but I was the only one allowed to leave the boat. Several of the natives went to gather me some cocoa-nuts, but they had not been long thus occupied when a cry of "Te oaka, te arorangè!" ("The white man's boat!") resounded through the island; and many ran from the beach to inform me that the boat was returning. Unable to credit this, I rushed to the water's edge, my companions, who were jumping into their canoe, calling loudly on me to come. I then beheld the schooner, which had indeed entered the passage, heading back towards Mangerongaro. We were about equal distances from that place; but, notwithstanding that our people pulled lustily—stimulated, perhaps, by their proximity to Omuka, their mortal enemy—the schooner arrived some time before us.

I at once hastened to where the doctor gloomily sat against a palm-tree. In answer to my inquiries, he briefly told me that, after leaving the lagoon, instead of proceeding on their voyage, the captain insisted on standing up into the wind, carrying all sail, to try the boat, as he said. He thus kept beating and plunging into a head sea, taking water in over the bows, and straining the poor craft all day, till her new upper works began to leak a little; and between this and what they took in over the deck, the primitive pump they had made would not keep her free—of course not—and he appealed to the rest to return. Disgusted with the captain's conduct, convinced of his perfidy, and seeing that he had not the slightest intention of proceeding on the voyage when he left, they thought it better to come back. I asked him

if any other arrangement had been determined on. He said no; and, save myself, he knew of no one that could be relied on to form part of another crew. At present he thought it would be better to give up the attempt till the boat was re-caulked, though he believed she could perform the voyage without it.

Thus two days, that would have carried them half-way with a fair wind, were unfortunately lost.

I told the doctor I was ready to go in her for one; and, begging him not to take the things out till I should return, I hastened to see if I could form a crew. With the exception, however, of Kanaka Bob (who still seemed to have a lingering dread of being eaten by these people), I could not get another hand; and for the present we were compelled to give it up. As it was generally believed that it was the captain's desire now to make off with the boat, in company with his brother and one or two others he might select, we provided against this by seizing the instruments, spars, sails, and rigging, which were all carried to Opaka's house, where the doctor and Frankè now resided, and where they had my pistol and some other arms to protect them, the frame-house having been destroyed before their departure. The natives took back the cocoa-nuts they had bestowed on us, and we seemed as far from escape as ever.

The following day, at a meeting of some of our people, it was resolved that no further trust should be placed in the captain; and it was understood that the doctor, the mate, and myself, with some others, should form the next expedition. As the boat, however, was in a bad condition—as this was the season of hurricanes, which, though of rare occurrence, occasionally happen here,—and as the trade-winds were uncertain, it was determined to put off our departure till after March, when the fine weather of the tropics would be again established.

This was the signal for the breaking up of our party.

Heretofore the work on the boat and the hopes it inspired had bound us to Sararak; but now our people began to yield to the invitations they had from other islands. In a few days Painuè left in a canoe on a friendly visit with a party from Omuka. Juan and Harry, constant companions, slipped off one bright morning across the reef to Mutagohichè. The people of our island did not like this desertion; and when the mate and old Bill attempted to leave, they were pursued and brought back. The two Huahinian Kanakas, who ate a tremendous quantity, had become a burden to their friends, and were allowed to pass over to the enemy undisturbed.

The captain now commenced work on a little flat-bottomed boat, which he soon completed. He became very popular in his neighbourhood, and received the title of "iriki" or chief of the district of Mangerongaro; but, as there was now no occasion for appearing on friendly terms with him, I no longer spoke to him.

Opaka had now retired to another of his houses, having given up the one the doctor and Frankè were in to their use. Here they were daily favoured by the visits of the beautiful though coquettish Tokarora, on whom, it was reported, the doctor smiled benignantly. Suddenly, to the surprise of those who had been acquainted with his amorous character in the other islands, he issued a ukase to the effect that whoever harboured a regard for any of the nut-brown maids of Te Pitaka would fall under his displeasure and forfeit his esteem.

I was, like the rest, astonished at the doctor's conduct, believing that he entertained tender feelings towards the fair Tokarora, then in the bloom of youthful womanhood. I learned, however, afterwards that he had made proposals (how honourable I don't know) to the young lady, by whom they were scornfully rejected, and that this was the cause of his becoming suddenly a misogynist. The doctor was

not aware of the strict laws that existed in Te Pitaka against the intermarriage of relations, or he would not have felt so indignant at this refusal.

Things passed on very quietly now. I spent much of my time in the water, and would have given anything for a good book. One day, as I was returning from the beach, a piece of paper floated by. I seized it, and, to my astonishment, found it was a leaf of the immortal "Bard of Avon." Another and another flew past, and loud laughter diverting my attention to where some imps were amusing themselves, I darted forward, and, to my disgust, beheld the sacrilegious young heathens tearing out leaf after leaf from a volume of Shakspeare, which they also occasionally pitched into the air, screaming with delight as the wind carried the leaves aloft. With a yell about as savage as that of their sires I rushed at them, when they fled in all directions, leaving the spoil behind. I found the remnants of one or two private account-books that had belonged to myself scattered about in the same manner, and a book on common law in a precarious state. I seized on these treasures, and conveyed them home in triumph. Afterwards I also found a hymn-book and a copy of Moore's works almost entire. These had been brought from the wreck, and stowed away by the natives, who, not being able to "read, mark, or inwardly digest them," had handed them over to the tender mercies of the juveniles.

On my return home I met two of the boys, who had come in search of me, and had a great deal more to tell me than I could comprehend. I understood, however, that some one was dead in Omuka or Matunga. On my arrival at my hut I found strangers. One was an old woman whom I did not recollect, and the other Monitu's daughter, a young widow, who requested me to come to Omuka to eat fish, "eka," as she called it. As I had for some time eaten cocoa-nuts only, I accepted the invitation.

But what was to be done with my books, my treasures? If any circumstance should occur to prevent my leaving these islands, they would be more valuable to me than a diamond mine. An idea struck me, and I tried its effect. Showing the books in as mysterious a manner as I could command, I pronounced in a solemn voice the dreaded words, "Huie atua!" The women jumped back with an exclamation, and I took the precious volumes into my cabin, and placed them in the roof, where from that day they were never displaced by other hands than my own. I found the words had the desired effect, and I did not forget them.

The following morning, everything being prepared, I set off, accompanied by my father. As we had no canoe we were obliged to perform the journey to Hangary on foot, where the women insisted on waiting till the tide fell, as they disliked wetting their tichès, the salt water being injurious to them. O Pai Tangata now gathered another basket of young cocoa-nuts, and the two women were loaded like camels with a basket on each hip, supporting them in their place by their arms passed over them behind. One of them carried a third basket on her shoulder, and held it in its place by her teeth.

Each of the women wore a parieu and a parè, or face-shade, a little mat made from palm-leaves, which rests on the forehead, projecting slightly, the two ends being tied behind. It forms an excellent shade for the face, their thick masses of hair alone protecting the head.

I found the reef at low water rarely deeper than the knee, and for the most part covered with a white sand, that made it agreeable walking, but in some places full of little prickly shells that stuck in the feet, and in others covered with live coral that, to me, was almost impassable, though the natives did not seem to notice it. In such places I trod on biche de mer, or sea-slug, with which these reefs abound—a valuable

article of commerce in China—but the kind found in such shoal water is generally of an inferior quality, there being some seven or eight different varieties. The common black one is something like the land-slug or snail at home, but from three to twelve inches long. Many of them are of a whitish-brown or dirty-red colour, and all of different value in the Chinese market; to prepare them for which, after being gathered, they are partially cut open, thrown into a vat, their entrails taken out, well boiled, and then thoroughly dried in a heated house, with various racks or shelves for the purpose. The operation requires the greatest care, for if any damp remain in a single one it might spoil a cargo. Large fortunes have been realized in this trade, the slugs being worth about 80$ a picul in China; while their collection with native labour, and the expense of the voyage, could not exceed one-half, and might be done for less than a fourth of that amount, when a good fishing-ground has been discovered.

When we had crossed about half over the reef we came to a dry sandbank, where we sat down and regaled ourselves with delicious draughts of cocoa-nut water, consuming enough to empty one of the baskets. On leaving, the morning had been as bright and lovely as it generally is in the tropics; but now the sky had become suddenly overcast, the blue waters of the lake had taken a darker shade, and splashed angrily against the edge of the reef in miniature breakers, threatening one of those sudden and violent squalls common to these regions at this time of the year. The heavy black cloud that hurried up from the horizon, spreading its dark mantle rapidly over the whole visible expanse, told us of the deluge of water we might expect. The poor women, regardless of themselves, only expressed their solicitude about me; and, taking off their parieus, fastened them round my waist and shoulders, thus affording me

shelter, but leaving themselves naked to "the pelting of the pitiless storm" which had now commenced in earnest. The younger woman appeared very much fatigued, and when I took her heaviest basket seemed most grateful, although she at first objected to my carrying it.

I may be considered very selfish in appropriating to myself the only covering of the poor women, but I knew their tanned hides would receive no injury from exposure, whereas I wished to keep my clothes, in which I must remain all night, as dry as possible.

The storm continued with unabated fury till we reached the opposite shore. The people of Mutagohichè were all withdrawn to their huts, and, as I had no interest in these people, I urged our progress onward, and keeping along the beach, passed their village unnoticed. When the gale abated, the weather cleared up as suddenly as the storm had burst on us, and the sun shone again as if no cloud had ever obscured its brightness.

CHAPTER VIII.

Our Reception in the Omuka Territory—Curious Manner of Disposing of the Dead—Ceremonies and Superstitions relating to the Departed—Costume worn for Mourning—Ororo—Visit to "Relations"—Coquetry—Games of the Polynesians—A Wife set apart for me—Strange Conduct of the Natives—Encounter with some of them—Visit to "Grandpapa"—Manner of catching Flying Fish—The Mararo—Sight of a Vessel in the Distance—Disappointment—Pearl Fishing—Pearl Islands—Operations of the Divers—Value of the Oyster Shells—A Misadventure of the Captain's—Arrangements for our Departure—Proposed Visit to Tepuka—An Attempt to Escape temporarily baffled—Opaka's Generosity—Refusal of my Guide to proceed—Renewed Attempts to detain me—Difficult Journey—Mahauta Nuè—Hostility of a Priest—Tepuka Pashues—The Great Mara—Ancient Tombs—A Great Curiosity.

OUR appearance in the Omuka territory was hailed with the usual shouts, and by the time I had arrived at my destination, its northern point, an immense crowd followed in my wake. With a retinue that might have honoured the visit of an eastern prince, I made my appearance before the modest little Pikochè, who, overwhelmed with confusion and delight at finding herself in so public a position, could with difficulty make the accustomed complimentary speech, which she stammered through with the assistance of some old ladies, who kindly prompted her, and then conducted me to where her husband was.

As I approached the spot, I observed a most disagreeable odour, that became more offensive when I arrived at the house. To my surprise, I found him ensconced in a small

house, newly erected, and entirely closed up, except an aperture about two feet square, merely sufficient to admit the passage of his food, some of which I saw lying at this entrance.

When he had made a speech, I was taken to the back of the house, where his wife and I entered. After a little conversation, he told me to go and see Monitu, who was waiting for me. In a similar house, at a little distance, I found him, in the midst of a smell almost intolerable. I entered at the back as before, and, in doing so, knocked my head against something, which, on looking up, I perceived to be a long bundle of matting bound up with sinnet. A horrible idea crossed my mind, the thing looked so like a mummy, and I asked what it was. "Teo Matua Oahenè!" said Monitu, in a melancholy voice.

"Good heavens!" exclaimed I, as I bolted from the house, not waiting even for the salutation that my venerable relative was about to bestow on me.

It was, indeed, my old invalid aunt tied up in the bundle, and suspended from the roof—literally hung up to dry. This was the first instance I had seen of a disgusting custom which I subsequently became only too familiar with.

The occasion of a death produces more ceremonies than any other event. When the spirit has finally left the body, the relatives give themselves up to unrestrained grief, sometimes knocking their heads against a block of wood or stone, or throwing themselves violently on the earth. The husband or wife of the deceased, or the nearest relative, after the corpse has been laid out, lies down beside it, and both are covered up with a mat for several hours, whilst the friends and neighbours perform a pehu, cutting themselves as usual. The body is then anointed with cocoa-nut oil, and a priest, approaching with a piece of young palm branch, formed to represent the human body, draws it over the skin from the

head to the feet, as if extracting something from the body. As he performs the operation, he shakes out the imaginary contents on the ground, telling it to go, "Ahana!" When the spirit has thus been all "gathered to its fathers," the priest repeats some words, when it betakes itself to the groves, where it may often be seen at night, particularly about the maras. Here it appears even in the daytime, and is considered dangerous, doing all kinds of mischief, even biting its victims if it can catch them.

The different articles commonly used by the deceased before death are then brought to the corpse, that it may have the same comforts in the world to come as in this. The "kia," or sleeping mat, is lifted by two women, who, with opposite corners in their right hands, hold the others aloft, while they repeat a little rhyme, telling the departed to go in peace with the good mat. They then perform a dance, similar to the Shukai, concluding by very unceremoniously throwing the mat towards the corpse, repeating "Ahana!" ("Go!") which is responded to by others of the crowd, using the same word as a kind of "Amen." An "epo," or drinking-cup, "tuè," or spoon, "matau," or fish-hook, and it may be one or two other articles, are thrown into the mat before the body is sewn up in it by means of a wooden skewer and sinnet. The body is then hung up in the house of the deceased, which, with the exception of one little aperture, is entirely closed up. Here the chief mourner shuts himself up with his deceased relative for three or four months, till corruption is far advanced, when the body is generally buried. If the deceased has been a great warrior and chief, he is buried in the mara; if he has left behind no very near relative or attached friend, he is interred at once. Several of the relations generally go into mourning—that is, shut themselves up in separate houses—for a longer or shorter period, as their grief dictates.

An amusing feature of their mourning is the costume worn when they are obliged to leave the house, which they seldom do till nightfall. They issue forth under an immense kind of basket made of palm leaves, and intended to represent their voluntary prison; and as this great mass is seen moving along, with nothing but a pair of feet visible under it, it has a most absurd appearance, especially when two meet and stop to converse. In fact, they are not unlike a couple of animated haystacks.

Although the spirit has been dismissed from the body, as long as the latter remains in a decomposing state the ghostly being hovers about his former abode, and dire would be his vengeance against the survivors if he did not receive his accustomed supply of food, and that in lavish profusion. Ghosts, however, having generally indifferent appetites, two men or more are selected to dispose of what is left. This is a great honour, and is anxiously coveted by all the friends; but it is generally known beforehand to whose lot the distinction will fall. A most absurd scene generally occurs on such occasions. These gentlemen, like certain church dignitaries, modestly disclaim all desire for the honour they aspire to, and, as if to avoid it, seek some hiding-place, where, however, they can easily be found, though it takes considerable persuasion, and even force, to drag them to their post, where they daily gorge themselves to an alarming extent. They are bound, however, to supply a certain quantity of cocoanuts themselves to the feast. The poor women, who have to perform all the cooking, dare not partake of it themselves, it being "huiè atua." Whatever remains undisposed of must be thrown into the sea, as no one else can touch it. On such occasions a dance called the "capa," which will be described afterwards, is frequently performed. In the neighbourhood of the house of mourning there must be perfect quiet, and no cooking is permitted. Cocoa

nuts are not dropped from the trees in the usual manner, but carried down or lowered with a rope.

On account, then, of this "mate," or death, in my family, I was summoned to Omuka, and the honour of eating the "manga huiè atua," or spirit's food, was thrust upon me. I frequently partook of cooked orora, by itself, or mixed with neu oara, which was really an excellent mess.

The second day after my arrival the people of Matunga came over to see me, and encamped along the water's edge, where they remained for some time, having thrown up little temporary huts very quickly. Ocura carried me off to show me her land, or mine, as she politely called it, and brought me to the house of her father, a very respectable-looking, middle-aged man. The elder daughter, Tepo (the Night), though not very good-looking, had a bright and intelligent countenance, and always a great deal to say. As her father was a widower, she took entire management of the household, and no one thought of disputing her arrangements. Amongst her juvenile companions, too, she seemed to hold a despotic influence, for to her everything was referred, and her opinion was given in a peremptory tone, rarely questioned, except by a younger sister, whose insubordination was not unfrequently severely punished.

In all my wanderings about Omuka, my sister or aunt Tepo —for she was both, I believe—was generally my companion. We became great friends. I liked her for her smartness and vivacity, and she, I imagine, was flattered by my notice of her.

The Matunga people were very anxious that I should form a matrimonial connexion, and stay with them. As I hoped to bid them "a fond adieu" before a month was out, I declined the honour. Tepo, however, one night, when the question had been discussed, whispered mysteriously to me to follow her; and, starting off, she joined some one at a little

distance, apparently hiding behind a cocoa-nut tree. This proved to be the young beauty, Chera Puna, to whom I had acted the doctor on a former visit, and who now seemed perfectly recovered, and more lovely than before. On my approach she darted off to another tree, and when I went towards her set off as before, but evidently with the wish that I should follow her. Amused at this little coquetry, but tired of its nonsense, I was about to return when Tepo seized me, and angrily ordered Chera Puna to advance, which she did slowly, sideways, with her head bent down. Her pretty innocent face was scarcely visible amid the masses of dark auburn curls that clustered round it; and, as she paused occasionally, she lifted imploringly her large soft eyes, which even their long curved fringes could not hide. Although still a girl—a mere child, in fact, in expression and manner — her figure was as perfect as her face. When she came near me, I took her hand in mine, and she laughed sweetly when Tepo called her my wife, though she was evidently somewhat embarrassed too.

On arriving at the house of her mother, one of the few good-looking elderly women of the place, I found a company of young people invited for the occasion. After my mat had been spread, and something to drink placed before me, the company, by the orders of Tepo, began to amuse me by throwing up, after the manner of the Chinese balls, a number of little cocoa-nuts that drop from the tree when about the size of walnuts. At this they are very expert, making it a game by counting up to a hundred. When one drops a ball, another takes it up, and so on till a certain number has been achieved.

Another game common among the Polynesians is that of twisting on their fingers, by the aid of their mouths, a piece of cord into various forms, like what is called cat's-cradle by children at home. In these sports the oldest as

well as the youngest often indulge. The children have also a simple dance. Four stand in opposite corners, and keep hopping to some words, repeated, rather than sung, at certain intervals by the dancers. Those at the opposite corners change places when mistakes of position occur. These errors lead to great vituperation and discussion, occupying more time than the dance.

During these proceedings Chera Puna, sitting down beside me, put the seeds of some hara nuts into my hand. These are procured by pounding the hard nut between stones with considerable labour. Two seeds, about the size of small peas, are thus extracted, which are considered quite a treat. This occupation is generally performed by young girls; and a present of a few is an especial favour. As I opened my hand to examine them the action was observed, and poor Chera Puna was again thrown into confusion by the scream of merriment occasioned at her expense. On the whole, however, like young ladies generally, she seemed rather pleased in having a supposed admirer; and when I called her my wife, her mother settled the matter by informing me that whenever she was old enough for marriage I could have her. This I knew, by the laws of Te Pitaka, could not be for two or three years yet; an arrangement which, in the present state of things, suited me completely, though I had no idea of trifling with the young lady's affection.

I had remained here about a week, and was thinking of revisiting Matunga, when one evening the approach of an illustrious visitor was announced. It was Frankè, or "Te Michè ta Longa Manè" ("the Son of the Long Man"), as from his residence with the doctor he was supposed to be. Frankè at first anxiously encouraged this supposition, the doctor being regarded as chief of the white men; but finding that the roughness of his reputed father brought on him a good deal of odium, he, after the departure of the latter, laboured assi-

duously to disabuse the minds of the natives of this idea. When he was conducted to my quarters, he told me he had stolen quietly off from Mangerongaro, but on arriving at Mutagohichè, the natives had attempted to detain him; and it was only the sight of my pistol, which he had borrowed from the doctor for the occasion, that had carried him through to Omuka, where he was anxious to join me, and visit Matunga, of which place I had spoken to him in high terms. It was therefore arranged that he should proceed with me on the following day, several canoes being at my service.

About noon the next day three canoes were in the water, prepared to start, when Frankè came down with me to the appointed spot with his bundle; for he was the possessor of a priceless blanket and pillow. I jumped into one of the canoes, telling him to follow. The boat in which I was, however, was immediately pushed off into deep water, and Frankè was about to enter another, when he was again jostled aside, and the second boat also was shoved off. I saw they did not want him with them, but I was determined that he should come, and commanded the remaining canoe to take him in; which, after an angry discussion with the others, they reluctantly did. Frankè would have returned ashore, but this I would not allow, as I thought it was their desire again to detain me in Matunga; and I hoped, with his assistance, I might be able to launch a canoe in the event of their trying to prevent my departure.

We now moved slowly along, and as we were passing the point of the bay where the pier was built, one of the chiefs suddenly jumped up, and, at his command, Frankè's bundle was thrown ashore. Frankè, of course, followed it, fearing they wished to rob him of it. Determined not to proceed without him, I also jumped overboard, and reached the landing. Highly indignant at the treatment my companion had re-

ceived, I called to him that we should return with as little delay as possible to Sararak.

A new danger now presented itself. The people in the canoes, who had been occupied in abusing each other for permitting my departure, observing our intention of leaving, called on those ashore to prevent us. These, with their spears, immediately surrounded us, menacing us with their weapons if we attempted to proceed. Having the stout stick, I advanced in front of Frankè, when one of the islanders seized me; but I shook him off, and, with a shout as wild as their own whoop, dashed forward on their ranks, knocking Shi Shi, one of the first, heels over head. The unexpected onset threw them into momentary disorder, leaving a free passage for a time. Flourishing therefore my stick, I made my way, followed by Frankè, to where some hara weeds hid us from the view of our enemies. A violent quarrel fortunately ensued between the Omukans and my Matunga friends, in the midst of which we hurried from the scene. But our adventure had not yet terminated.

We had nearly reached Mutagohichè boundary-line, where we knew we should be free from pursuit, and were already congratulating ourselves on our escape, when we found that the report of our adventure had already spread even through this thinly-inhabited part, and learned that the savages were still in pursuit of us. We therefore left the pathway for the sandy beach, where we were partially hidden by a kind of small bush, and had just started with renewed energy, when suddenly three natives, bursting through the bush, stood in our way with spears poised, prepared to dispute the passage. The same manœuvre availed me here as on the former occasion. With a flourish of my stick I dashed forward, making them rush off more quickly than they had appeared, and we crossed the boundary-line without further interruption. Here, after our two-mile race under a burn-

ing vertical sun, we were glad to rest and regale ourselves with some cool "vai neu," or cocoa-nut water, before proceeding on our journey, which we did the same evening, arriving in Sararak before nightfall, where our return was hailed with the usual demonstrations.

A day or two after these events I learned that an important member of our family, whom I had not yet seen, had, during my absence, arrived from some other island. This was no less a personage than my venerable grandpapa; and as it seemed he longed to clasp his celebrated grandchild in his aged arms, I was urged to visit him. This I at once resolved to do. After some three miles' walk we arrived at a house which I had formerly believed belonged to Opaka, but I now learned was the property of old Moana, his father. As we approached I observed the old man seated at the entrance, the hot sun shining on his silvery head. He was so absorbed in reflection that he did not perceive us. He held a white china plate in his hand, which had been a part of our cabin service, and was no doubt moralizing on the progress of art, illustrated by the manufacture of a utensil so superior to the primitive cocoa-nut shell from which he dined. He appeared delighted with the reflection of light on different objects as he turned it in his hand. When it flashed across the face of an old woman who was bringing an epo of water from the well, it caused her to drop the vessel with an exclamation of surprise and alarm. The old man laughed till the tears ran down his wrinkled cheeks, and lifting the plate to his lips, kissed it with affectionate delight. Often as I visited old Moana—for he was very kind to me—I never saw him on a fine day without his plate, its reflections in the sunbeams being a source of endless amusement and wonder to him.

A few days after this I paid a visit to Opaka's house, or rather houses, in Haka Shusha, over each of which one of

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his wives presided. I had been often asked here, but the road was very rough, and hurt my feet so much that, on a former effort to reach it, I had been obliged to turn back. On this occasion Opaka took me over the reef where it was sandy, and, now that the tide was out, afforded an excellent path. During the three days I remained at his house, which was pleasantly situated on the highest point of the bank, facing the ocean, he seldom left me, and never tired of listening to my attempts at describing the wonders of my land. He seemed to comprehend the meaning of my broken Kanaka better than any one else, and gave me more assistance in acquiring a knowledge of his language than any of the others, taking pains in making me repeat the words over till I had them correctly, the pretty Tokarora being usually our companion. The other natives, too complaisant, were always satisfied with whatever I said or did.

On the third day we sat chatting in the usual quiet way, when a shout at a distance set the whole household in commotion. As Opaka started excitedly to his feet, I asked him, in his own language, what was the matter. "Eia ha?" said I. "No, te mararo," he replied; and, without waiting to give me further explanation, he seized a "toto," or bag-net, from the roof, and darted along the beach, calling on the rest to follow. Fully as excited as himself, and shouting at the top of their voices, "Mararo! mararo!" each seized a mat-basket of some kind and rushed wildly off in the same direction. I followed them as quickly as the rough ocean shingle, with its burning stones, would permit. With their long hair streaming, and their eyes gleaming with excitement, I saw them diving into the hollow curve of the breakers that raised their white heads aloft, soon to appear again some distance off beyond the force of the waves. Men, women, and children alike fearlessly plunged beneath the foam, seemingly as much

at home as on land. The multitudes in the sea, at first scattered over a considerable extent, now began to concentrate towards a point, not only keeping up an incessant noise with the voice, but jumping half-way out of the water, and, as they descended, striking their elbows to their sides, and clapping their hands, producing a report like a pistol-shot. I now observed shoals of flying-fish skimming the water in terror in every direction, often rising beyond the nets of the circle of men, who raised their arms to catch them, and often escaping in their flight the baskets of the outer guard of women and children. When the circle was sufficiently contracted to concentrate the fish in a mass, the men dived amongst them with their nets, which, soon becoming too heavy for them to support, were emptied into the baskets of the women behind, who proceeded with them ashore, riding behind the crest of a breaker that would dash an ordinary swimmer headlong upon the rocks, and returned again after they had emptied them. In about half an hour the shoal was all dispersed or caught, and each family had a bountiful supply of flying-fish, or "mararo." Every time these fish appear (and it is an event of common occurrence here), they produce the same excitement. I have seen many that have flown on board vessels I have sailed in, but never any so large as those caught about the Penrhyn Islands, which average the size of herrings, and many of them even larger.

A certain quantity are laid aside as a sacrifice to the Spirit, and over them a lengthy prayer is said in a low voice, with the hand raised and the head bent. As the Spirit, however, does not appear to claim them, the captors dispose of them as they think proper, the women only not being permitted to eat them. A similar prayer is always said over one or more of every lot of fish caught, and a piece of the tail is generally bitten off to mark the "huie atuas."

Some of the mararo were appropriated to me, and I was to return to Opaka's for them; but, in the meantime, I went to pay a visit to Dr. R., whom I had not seen for some days.

An evening or two afterwards, an event of most exciting interest to the white men took place. While I was bathing, the shrill cries of the natives were heard throughout the island, mingled with the shout of "Te oaka huè! te oaka huè!" ("The great ship!") To reach the shore and make my toilet—not a tedious operation in those days—was the work of a minute; and, trembling with the hope of deliverance, I made my way across the island towards where I saw the crowds rushing, a signal fire, already blazing on the beach, directing us to the spot. Dr. R., who in cases of emergency threw off his habitual lethargy, and acted with energy and spirit, had reached a portion of the wreck, the bows of which, with the bowsprit, still clung together on the reef, and was fastening a signal-pole to the latter, on which he had raised a shirt or some other piece of drapery, to attract the attention of a distant vessel. Alas! so distant that we could with difficulty make out her character. At length, however, we discovered she had two masts, the upper half of which only was visible above the horizon. All thoughts turned, of course, to our boat; but, unfortunately, she had been dismantled, and required to be ballasted, without which she could not sail. Besides, to carry her across the island would require still further preparation, and to launch her over the reef would be risking our only means of deliverance, whilst to sail out by the passage was directly in an opposite direction, and it would be night before that could be accomplished. A canoe was then sought on the lagoon side; but alas! the smaller ones had been all removed for a fishing excursion, and only a large war oaka, much weightier than our boat, remained, which we could

not move, and the natives were not disposed to render us any assistance.

During this time not only was the fire kept up by dried palm boughs and remnants of the wreck, but the withered leaves that hung in quantities around the pandanas-trees that here lined the coast, were set on fire, and raised a cloud of smoke that must have been seen at a great distance. To our joy the schooner at last observed it, for it was noticed that she had gone about, and now either lay-to or was approaching us; but, being so calm, it was difficult to tell which. With the most anxious hopes we stood watching her movements. She had evidently observed the fires and hove-to, but did not venture to come nearer to us. I now remembered what, in my trepidation, I had forgotten. I had seen a canoe on the sea-beach the day of the mararo fishing, and, calling some of the men to join me, I ran to the spot, and found her still there. The mate, old Bill, and Kanaka Bob were with me, and, by our united efforts, we got her to the water's edge. A number of the natives, who had in the meantime collected about us, endeavoured to prevent our launching her, asserting that she was "maumau" (leaking), and that we should assuredly be drowned. This caused a little more delay; but we eventually got her across the reef and through the surf—how I know not, I was in such an excited state. The first thing I distinctly recollect was that one of the men had stopped paddling, who, when I urged him to continue, replied, that if he did not assist the other to bale out we should sink. There were, therefore, but two of us to paddle, which we did with a will, changing our places, when tired, with the balers.

A breeze, in the meantime, had sprung up, which the distant vessel evidently felt, for she began to recede rapidly from our sight, and was soon entirely lost to us. We were

now a considerable distance from land, the sun was rapidly dipping towards the horizon, and, as it was folly to proceed farther in such a frail boat. I was obliged to consent with a heavy heart to the repeated demands to return. We reached the shore in safety, where a number of natives awaited our arrival, and pointed out a break in the reef, where they assisted us to land with ease. Thus this hope fled almost as soon as it appeared, and I now looked to the boat as our only chance of escape, for we knew not when a ship would again approach these savage shores.

It was about two months since we had first landed, and during all that time, with the exception of his brief voyage in the boat, the doctor had scarcely left the house. As the time was approaching, however, when he hoped to bid farewell to the place, he, like the rest, became anxious to see something more of the island; for which purpose Frankè and he left for Omuka, while I, in company with the mate, took charge of his house. For many days past the captain and his brother, with one or other of the Huahinians, had been making excursions in their little punt, employing their time more profitably than the rest of us in pearl fishing. They brought ashore from time to time a quantity of oysters, but what success they had in pearls I am not aware of.

As it was not my object that the natives should get an idea of the value of pearls, I induced the two Kanakas to leave for Mutagohichè; and as the best quality are found in the deepest water, which requires good divers, the probability is that, by their unaided exertions, the success of the captain and his brother was not great. The mode of pearl fishing here being a little different from that of the Oriental fishers, of which many accounts have appeared, I may as well describe it as generally practised.

The pearl fisheries in the South Seas are worked more for the shell that produces the well-known article of commerce

called "mother-o'-pearl" than for the pearls occasionally contained in them, which are neither so abundant nor of so fine a quality as those found in the East. Although the pearl shell is not common at Tahiti, all brought from these seas go under the general appellation of "Tahitian shells," as they are usually brought to that market by the various small craft employed by the merchants of Papaiti in this business. From Tahiti they are shipped for Europe, where they are considered of a superior quality, but are not sorted into sizes as those of the East, which deteriorates from their value. The pearl oyster is found in the lagoons of those low coral islands or reefs so numerous in the Pacific, most commonly in those still waters that abound with tuckas, or coral shoals or rocks, around the base of which the oyster clings, but more detached, and not in the quantities found elsewhere. The shells average about six inches, the largest being from twelve to eighteen inches in breadth; the thickest and broadest, free from worms, are the best. When an island is found to contain a sufficient quantity of oysters to make the establishing of a fishery an object, arrangements are made with some of the natives of those parts celebrated for their divers. The contract, arranged with the chiefs, stipulates for the services of the divers for a certain period; but as the islanders are unable to keep any record of time, this part of the agreement is rarely, if ever, honestly observed, and they may be employed as many years as they should be months.

There are many pearl islands where the hostility of the natives precludes landing, but in most cases this is overcome either by presents or by force. When the divers have been established they are conveyed in boats to the proper locality, where they go down, without the assistance of weights, to the depth occasionally of ten fathoms, gathering as many oysters from the rocks as they can place under their

arms, and carry in their hands. When they arrive on the surface, after having been upwards of a minute beneath, the blood is often seen bursting from their noses, and even their ears, from the pressure of the water. A sufficient quantity having been collected, they are brought ashore, and opened in the presence of the overseer of the fishery, a white man, who has been left in charge of the divers, and to whom the pearls are to be delivered. The shells are then packed up in large, rude palm-leaf baskets to await the return of the vessel, perhaps six months after her former visit, when they are taken on board. The proprietor has frequently to purchase the best of the pearls from some one on the island, but at such a rate that they leave him a handsome profit; and, though they should have been his without purchase, as he cannot discover the thief, it is his best policy to say nothing about the matter, or none might be offered him on his next visit. The shells alone, however, afford an abundant return if the affair is properly managed. These have fluctuated so much in value, particularly lately, that it would be difficult to form an approximate estimate of the profits, which, when the business is understood by those who have an intimate knowledge of the islands, are very great. Without such knowledge money is often badly invested in entering into this branch of commerce.

There was no danger, however, of Captain Snow's losing much money in his fishery, as the capital invested was the value of his little punt, a worthless enough craft in any other part of the world. In his explorations on one occasion he almost lost his life. His brother and he, as I heard, had reached the far side of the lagoon, and landed on the shores of "Tau Tua," an island opposite, when they were attacked by the natives, and rather roughly handled, only saving themselves by flight to their boat. I cannot vouch for the truth of the story; but it is probably correct, for

the captain was taken ill that night (it was said with the fright); and the next day, he being no better, some of the natives belonging to his place came to me and demanded the sails, &c. of the boat, that they might go with her for a celebrated "medicine man," residing on a distant island. I told them, if they wanted a doctor, to take one of their canoes for him. They said the captain had sent them for the sails; but as this to me was the very best reason for not giving them, I desired them angrily to be gone. One of them then attempted to seize those that were suspended from the roof; but I knocked him aside, and, lifting an axe, drove them from the house. I now suspected that the illness was merely a pretence to procure the things belonging to the boat; and, some of the savages still loitering about the house, I told them I should cut down the first one that put a hand on the sails, with which pleasant assurance they went off, and I was troubled no more on this head.

It was the middle of March when Dr. R. returned. We had then a conversation about our journey, and it was decided that, instead of the Hervey Islands, we should endeavour to make "Manahikè" (the Humphrey's Island of the charts), lying to the westward of us, only two or three days' sail with a fair trade wind, which we might certainly calculate on after the 1st of April, till which time it was resolved we should not start. There was to be no change of the individuals forming the crew, and the mate was to take command.

As I was anxious before my departure to see as much of the capabilities of the pearl fishery as possible, and as none of our party had yet seen anything of the islands to the south, I told them I should make a visit to Tepuka, and be back in ten days at farthest, as I supposed nothing would be done to the boat till my return. I was assured that nothing should be done till the 1st of April.

When I had spoken of my intended visit to the Tepukans, the Sararakians loudly opposed it, violently asserting that the latter would kill and eat me. As I knew, however, that these people were deadly enemies, that the same story had been told me in the Marquesas, and, as a prophecy, had proved untrue, I determined to risk it, although the Tepukians had certainly a bad name for ferocity all through the group. Nevertheless, knowing that great opposition would be made to the attempt, I decided to slip off quietly. For this reason I announced that I intended to pay a visit to Opaka, whose place in Haka Shusha was about two miles on my route, where I resolved to spend the night, and from thence start by early dawn. Before leaving I went to the doctor's to bid him good-bye; and as the people I was about to visit were of such dubious character, I took the pistol from the chest. Against this the doctor remonstrated, but in such a dictatorial manner that I was at first inclined to resist. However, reflecting that he had to guard our means of escape, I returned it. It was now the 18th of March. "Remember," said I, "I shall be back within ten days; until then it is understood nothing is to be done with the boat." The doctor, who had never been in a very amiable temper since my last visit to Opaka's, did not answer, but the mate replied in the affirmative; and, without a suspicion of treachery, I bade them farewell.

I slept that night at Opaka's; and the following morning, before the other inmates were astir, when the grey dawn was breaking, I quietly left the house, and reached the shore of the lagoon. Nothing could exceed the tranquillity of the scene before me. The sun was just rising from the ocean beyond the opposite shores, and the position of the eastern islands was marked by low black lines along the horizon. Tepuka, only occasionally seen from Mangerongaro, was

now distinctly visible some eight or nine miles distant in a direct line, but some fifteen by the reef which I had to traverse. Etuchaha, where I proposed to remain a night, was more than half the distance, and one or two motos, or small islets, intervened. Not a ripple agitated the calm waters of the lake, and the deep solitude of the dark groves behind me was undisturbed even by the rustle of the light palm boughs. The tide was out, and the white sandy reef afforded me a splendid road to travel on. Not a living object was to be seen, and with buoyant spirits I sprang forward on my journey with a speed that would have soon made pursuit a vain attempt.

All at once a shrill scream broke harshly on the stillness, and the next instant a little girl, who lived at Opaka's as a kind of servant, broke from the copsewood that fringed the margin of the lagoon, rushed towards me, and accused me of my intended flight. She had seen me stealthily leave the house, and suspecting something was amiss, with Indian cunning had followed me. Having heard of my proposed visit to Tepuka, and aware of Opaka's opposition to it, she had at once divined my intention, and endeavoured to frustrate it. I was obliged to return to where she stood, frightened at her own temerity, as I looked furiously at her. I talked kindly to her, however, and induced her to come with me some way along the beach till I thought I had attained a safe distance, when I again commenced running. But the ground was now so bad that the child could pass over it as quickly as myself, and kept up with me, crying lustily, but dreading to give a louder alarm, as I threatened her when she did so. It was fortunate, however, that she did accompany me; for on arriving at the extreme end of the island, where the reef takes an abrupt turn to the east, I found a kind of boat passage deep enough in parts to take me over the head, with

a current like a mill-race running through it. If I had attempted the passage at that spot it might have proved fatal. The girl, however, rushed in after me, and catching my dress, pulled me back, pointing to the usual crossing-place, which I found bad enough.

As I entered the water a shout of joy from my little companion drew my attention, and I saw Oapka running at the top of his speed, with his two spears in his hand, and the parè on his head, as if prepared for a journey. Some distance behind were his wives, and one or two other natives. Although I was far in advance, there was no time to be lost, for if caught in this passage, where the bottom, filled with huge boulders and sharp stones, was so rough, and a current running so violently that I could with difficulty keep my feet, I could offer no resistance. I was about half-way across, where the water came up to my middle, when I observed my pursuers had ceased to follow me up the channel, but had turned out to the edge of the reef at a part where it extends far into the lagoon. Already Opaka had dashed into its waters, and was swimming towards the opposite reef, with the evident intention of cutting off my retreat; and although he had only one hand at liberty, the other being occupied with his spears, and had fully a quarter of a mile to swim, there was little doubt he would be able to effect his purpose. He was not followed by the others; but, as I gained the shore, I observed a group of natives emerging from a house I had not previously noticed, who joined him as he landed. I expected them to rush furiously on me, as the Omukans had done on a similar occasion, and looked around for a stick, but there was none at hand. The result proved, however, that I had nothing to fear on this head; for when Opaka approached me he knelt down, and, kissing me, merely supplicated me in the most earnest and touchiug manner to return, using every argument to induce me to do

so. The road, he assured me, was very difficult, rough, and jagged, as by holding up his fingers in every direction he endeavoured to illustrate to me. Then planting his foot on the ground, he sprang up with a cry of pain, and seizing it in his hands, twisted it about in apparent agony, until, delighted with his own brilliant idea, he joined in my amusement, and fairly rolled on the ground with laughter. Taking him in this humour, I jocosely bade him adieu, and once more started on my way. Finding I was resolved to proceed, he begged me first to come up to the house erected for fishing parties that occasionally visited the spot, and ordered the women to get me some food; which, as the journey was likely to be tedious, I was not sorry to accept. He was so kind as to order one of his people to accompany me, giving him careful instructions for my safe conduct; and long after we had left the shore Opaka stood out on the reef calling, "Ahana coè, Maitakè ê, ahana coè, Maitakè ê!" which might be rendered, "Go, Maitakè, and God bless you!"

We now stood out towards the ocean, and found the rocks, though rough, covered with a red sea-moss, that made them soft and agreeable to the feet, except where the waves had left the honeycombed coral bare. From his taciturn manner I judged my guide was not well pleased with the task appointed by the iriki. Being a Haka Shusha man, he was only subject to Opaka through fear, but was the better guide to the territories of the Tepukans, whose ally he had formerly been, and whom he still regarded as friends.

About half-way to Etuchaha is a small island abounding with cocoa-nut trees, but uninhabited, though it has some houses and an old mara. It belongs to Tepuka, and since the subjugation of Haka Shusha has been abandoned on account of its dangerous proximity to Sararak. From the

same cause it has few cocoa-nuts, as it is frequently plundered by the latter. We, however, found enough to refresh us as we rested under the shady palms, relieved for a time from the piercing rays of the sun, so powerfully felt on a march over the exposed reefs.

Footsore and fatigued, I arrived at Etuchaha, where my appearance created the usual excitement. At the extreme end of the island, where a deep but narrow channel separates the reef from the high land, I was obliged to swim across with a crowd of natives of all ages, who had long before met and were accompanying me; and, like a second Neptune, I arose from the waters to receive the homage of my amphibious followers. I was at once presented to the Iriki Maurè, a fine-looking fellow, and Her Majesty, his wife, a very amiable-looking, tall woman, with a soft drawling voice. Maurè, taking my hand, led me to his house, amidst the shouts of his savage subjects, over whom he seemed to have considerable control. His "harè nuè" (big house) was situated beneath the shade of a to-tree, and a wide gravelled space was surrounded by some smaller dwellings. He seemed to assume more state, and was more respected, than any of the chiefs I had yet seen. Here a mat was spread; and food, of course, was immediately laid before us.

With an elderly lady, who brought me a bowl of fish, I was very much entertained. From the first she had endeavoured to seize on me as her natural property, clinging to me, pushing others off, and abusing them. Even Maurè was not spared by her tongue; and, from her frequently repeating, "Matua Oahenè," I guessed she was one of those relatives of whom I already had such a variety.

There is nothing peculiar about this island; the same high sandbank fronting the ocean, and sloping to the flat on the lagoon side. Like Matunga, it is very prolific; and its cocoa-nut groves form an intense shade over every part of it. In

time of active war its inhabitants generally retire to Tepuka, to which they are subject, or rather allied.

In the morning I called my guide to proceed with me to Tepuka; but he peremptorily refused. I threatened him with Opaka's vengeance; but, from his indifference, I suspect that my friend had told him to prevent my further progress. I asked Maurè for a canoe, and he said he would take me in the evening, as he was going there himself; but as the same excuse was again and again repeated, I had no doubt that their object was to detain me amongst them. This I was the more convinced of, as I saw a canoe some distance from shore going towards Tepuka, that had left this place whilst I was at breakfast. In the evening, finding there was no hope of assistance, without informing any one I started again on my journey, taking the outer part of the reef, which I found, like that I had passed in coming here, covered with red sea-moss.

This is the most extensive stretch of water-washed reef around Te Pitaka, being some three miles long and half a mile in breadth, without a dry spot, save where here and there a huge boulder has been torn from the coral mass, and heaved up in some frightful storm to the broad flat above.

When it was found I had gone off, there was, as usual, some screaming, and a few followed and tried to detain me; but I repelled them rather roughly, and was left to pursue my lonely way.

The first half of my journey being moss-clad, I got over pretty well; but my path afterwards began to change its character. Deep holes and fissures presented themselves; and these I had to avoid, till at last, possibly losing the proper track, I found the water gradually deepening. It was now above my waist; the tide was evidently on the increase; and I was still nearly a mile from Tepuka. To return over

the broken rocks I had lately passed, with the deepened water, would be difficult, if not impossible. Besides, I disliked the idea of going back defeated. A swell from the breakers, too, occasionally rolled along the reef, that almost threw me off my feet. Near the edge of the lagoon, however, was a clump of boulders, which, if I could reach them, would afford me a resting-place. I turned in that direction, but the water deepened rapidly; and as they were about a quarter of a mile off, I could not hope to reach them by swimming. My frequent bathings had improved me much in this exercise, but now the current ran too strong against me. Wherever I moved, the water was up to my armpits; and I began to feel strangely uncomfortable. How long the tide had yet to rise I was not aware, but its receding was my only hope of escape, as I knew it did not rise more than about three feet. I stood still to observe its progress on my own person—a horrible sensation! to watch its slow advance, and calculate the chances of escape, or the certainty of death. As my eyes wandered over the expanse of waters, to my inexpressible delight I beheld a canoe with some people at no great distance in the lagoon, bending towards Tepuka. I shouted at the top of my voice, and they paused. I shouted again, jumping and splashing in the water to attract their attention; and a man, who had stood up in the canoe, answered to my call, and came rapidly to my rescue. I hastened to meet him, and was soon taken on board, where, besides the man, were a woman and two boys. They had been fishing beside some rock in the lagoon, which had prevented my seeing them, and were now returning to Tepuka. Naturally astonished at the position they had found me in, the boys seemed as frightened as if I were some huge sea-monster they had got into the boat with them. The man and woman, however, who had seen me at Mangerongaro, at once

recognised me, and, repeating my name, expressed their delight at having assisted me.

I now began to feel the excessive pain of my feet, which the anxiety of my position while in the water, where they had been cut and pierced by the coral and little sharp-pointed shells, had prevented me thinking about.

As we pulled along shore my boatman called out my name to some stragglers on the beach, who passed it up through the island; and, by the time we arrived at the landing-place, a large crowd had assembled, who, instead of killing and eating me, as had been prophesied, evinced every mark of rude but kind attention. On landing, I asked for Mahauta Nuè, and they at once lifted me as they had done at Matunga, and carried me to one of his houses, pleasantly situated on the high bank of the opposite shore, and protected from the south winds by thickly-foliaged pandanas-trees. One of his three wives, that presided over this quarter of his dominions, was a remarkably handsome woman, with regular European features and beautifully-curled auburn hair. Her skin also was of a lighter shade than common. Her carriage and expression might be called aristocratic, and there was something in her manner that conveyed the same impression. Had she been on any of the civilized islands, I should at once have proclaimed her a half-caste. I recollected having seen this woman in Mangerongaro, at the Tepukan camp, where her appearance had struck me; and she now seemed much gratified at my remembering her, and spoke of it with evident pride to those around.

On my inquiries for Mahauta, they informed me he was "Mai aroa" (a long way off), but would soon return.

I had been seated under the shade of one of the aforesaid trees, and the crowd, momentarily increasing, was becoming distressingly affectionate, when a harsh voice from behind made them all start to their feet, and the next instant I was

left entirely alone. Even Mahauta's wife, who had sat beside me with my hand in hers, hurried from me at this stern summons. When I looked around for the owner of the commanding voice, I beheld a figure that I at once recollected having seen during the visit of these people at Mangerongaro. He had lived in one of the canoes, and would not contaminate his feet with the soil of his enemies, as I believe he never landed during his stay.

He was a tall and remarkably spare old man, with long silver-grey hair and beard, beneath which his shrivelled dark skin had a strange effect. His eyes were small, but fiery; and his dried-up skin had contracted his mouth, so as to exhibit his white and still regular teeth. I was not yet sufficiently acquainted with the language to understand the harangue which, when I approached him, he delivered with much volubility, accompanied by the usual slapping on the hips. From the epithets that I occasionally heard, and his actions, I judged that it was anything but flattering to myself; and I imagined that he was urging them to sacrifice me, not to his gods, but to his appetite. This was one of their priests, and knowing they possessed great power I did not feel very comfortable. While I was indulging in very disagreeable anticipations, the shout of "Mahauta Nuè!" spread through the wide circle, which opened to admit their celebrated and beloved chief.

Little though I valued life in this place, my heart bounded with delight, as I considered his appearance a reprieve from certain death. In breathless haste he broke through the throng, and was about to rush to me, when he was arrested in the action by the old white-haired priest, who in the most vehement manner denounced me. Mahauta hesitated and walked up and down, occasionally stopping to appeal, as it seemed to me, to the old man's humanity. I tried, all this time, to catch Mahauta's eye, and at last succeeded. I held

out my hand, and nodded with apparent confidence — a feeling which was far from my heart—reminding him at the same time of our intimacy at Mangerongaro. The noble Mahauta at once sprang towards me, and, throwing himself on the ground, performed the usual salutation; after which he attacked old White-head with a volley of abuse, sending him off in a burst of indignation. Even with his success, the chief did not appear very comfortable, and urged me away from the place to one of his other houses, farther removed from the residence of the priest, where I could be more immediately under his own protection.

The people would have carried me again; but, notwithstanding the soreness of my feet, now much inflamed and swollen, I insisted on walking. Instead of the sand common to the other islands, Tepuka, strange to say, is almost entirely formed of rough coral gravel, and is possibly of more recent formation than the others, or has been completely washed over at times by the waves of the southerly tempests. Observing the pain the rough ground caused me, the people brought mats from their houses and branches of palm-leaves, and strewed them in my path, to make it easier. In this the children of Mahauta were particularly active; and, when any of them became rather noisy, they were reminded of it by a shower of gravel from the hands of their father, the ordinary chastisement of juvenile delinquents. When we arrived at his house the crowd kept a respectful distance, forming a large circle round the place. With a sharp fish-bone Mahauta now began to extract the points of shells that had broken in my feet; and although he performed the operation with as much tenderness as possible, it was so excessively painful, the parts being much inflamed, that I was obliged to make him desist.

When it was time for the evening meal, amongst the privileged guests were two chiefs—one an old man, I think

an uncle of Mahauta—and another from the farther end of the island, with his son and daughter, both nearly grown up. The latter was very pretty and modest-looking, and presented me with a shell of "pashuès," the excellent shell-fish before mentioned, which are very abundant here, and the chief accompaniment to their cocoa-nuts. They are fished for principally by women, who, in their search for them amongst the rocks, to which they are found adhering tenaciously at a considerable depth, swim often a mile or two from shore, carrying with them a basket and a piece of hoop iron, or sharp stone, to detach them from their beds. They take also a paddle or other piece of wood, which, placed partly under them as they swim, helps to sustain them in the water, and, at the fishing ground, supports the basket into which the shell-fish are cast on arriving at the surface. These women will sometimes remain two or three hours in the water, being perhaps unsurpassed by any natives of the Pacific in diving and swimming.

The following morning my feet were in such a state that I could not put them to the ground; and, whatever pain it might cost me, I found it imperative that the irritating particles should be extracted. My operators, of whom I had two or three, certainly performed their task very effectively, but a fish bone is not the most efficient instrument for probing one's feet.

The following day, as I was able to move about, I was shown their great mara, celebrated throughout the group for its extent, the size of the stones, and for some peculiar religious qualities. In the centre were several tombs of great Tepuka chiefs, long since called to their fathers. The large stones forming these structures would not have made contemptible monuments for some of our own illustrious dead. One in particular was pointed out, supposed, as well as I could understand, to be that of the founder of their race, the original

Mahauta, who came here with his wife Ocura, bringing in his great canoe cocoa-nuts and other plants for the earth, fish for the sea, and birds for the air. As he is universally admitted to have landed in Tepuka, we may infer that he came from the southern islands, and not from a land beyond the sky, as the ancient faith of the islanders would lead us to believe.

After leaving the mara the next greatest curiosity was a "manu te arorangè," or foreign bird. My interest was now a little excited. I hoped to have discovered some novel specimen of ornithology; but what was my surprise to behold a splendid red cock, or "rooster," as our American friends call it—one of those formerly belonging to our ship, which, as I approached, clapped its wings, and gave a loud crow, as if in recognition of an old friend. I must confess the sight of it gave me more pleasure than if I had discovered a dodo or any more fabulous bird; and I question whether the goose of golden-egg memory could have afforded me greater gratification than this familiar fowl, which brought a thousand recollections of past times, my distant home, and its quiet domestic happiness.

I imitated its crowing so well that it answered me, to the inexpressible delight of the natives, who, as I repeated the experiment, came rushing in crowds to hear me speaking to it, as they believed—an impression which I was wicked enough to confirm. When they asked me what it said I told them, as well as I could, that it desired me to pray that it might always have plenty to eat, and that they would not allow the children to hurt it. Their credulous looks and exclamations appeared so ridiculous, that I could not help laughing, and thus, I fear, did no credit to my own story. I told them if they had a "oahene mow," or hen, for it, they might have many young, to which they joyously replied they had; and off we went to another part of the

island, where they triumphantly showed me a large white Muscovy drake, also from the ship. Greatly amused at their simplicity, I explained to them their mistake, at which they appeared very much disappointed. The cock had certainly no right to complain of his treatment, for, being really a magnificent bird, with a splendid tail, he was held in great estimation; but the poor duck, though well fed, being unclean, got many a thump as it waddled through the houses of the natives.

I believe Mahauta was at this time preparing for a great warlike expedition; for, in wandering through the island, I observed the various parts of one or more canoes that had been taken asunder now being scraped and polished up, preparatory to being again put together with new cordage. I suppose it was a secret matter, for he said nothing to me about it. On this day I visited another of his houses, presided over by his favourite wife, a young and beautiful woman, rather *embonpoint*, and apparently greatly attached to him. Whilst he was with me he invariably had me seated on his great stout knees, as he sat cross-legged; or, when I objected to this, on the mat close beside him. He was not by any means so intelligent a man as Opaka; but was always up to fun, and greatly delighted when I mimicked the peculiarities of some of the people. During supper, when I ridiculed old Taha's great mouth and voracious manner of eating, he dropped his own food and lay down to laugh.

CHAPTER IX.

Mahauta's Resistance to my Departure—A Great Man insulted—Inhospitable Natives—Sufferings from my Feet—Mahauta's Children—Penrhyn Canoe under Sail—Return to Haka Shusha—Unaccountable Departure of the Doctor—My Hopeless Situation—Designs attributed to the Captain—Great Attention shown to us by the Matungans—Frankè's Determination to marry—Stay in Sararak—The Captain's Boat "tabooed"—Angry Discussion—Caught in an Attempt to remove the Boat—Visit of "Old Monitu"—Artifice to recover the Doctor's Dagger—A Difference proposed for Arbitration—Acquisition of a Pistol and Powder—Manufacture of Lead Balls—Renewed Disturbance about the Boat—An Act of Perfidy—An Unexpected Visitor—Haka Moè Kakara—Habits of the Native Women—Visit to Matunga—Importance attributed to the Married State—Curious and Irritating Scene—Numerous Visitors—A Messenger from Matunga—Absurd Apprehensions produced by the Flying of a Kite—Native Quarrels—An Alarm—A Friendly Visit—A Stratagem of Turua's—Violent Epidemic—Illness and Recovery of Chera Puna—Animosity excited against us—Speech of an Old Chief—My Reply.

AS I had seen all that I required here, I resolved to proceed up the western side of the lagoon. On mentioning my intention, it received the usual opposition, and on the following morning I had an angry debate on the subject with Mahauta, whom I left in high dudgeon at my desertion. When I proceeded on my journey, his boy and girl, who had become much attached to me, followed, crying heartily, as well as some of their juvenile friends, who joined the chorus in sympathy. The natives, hearing the cries, began to as-

semble, and, finding that I left in opposition to the wishes of the Mahauta family, endeavoured to oppose my progress in a fashion different from any I had yet met, and one likely to be more effectual. This was a kind of passive resistance. Masses of them congregated directly in my path, through whom I could with difficulty force my way. This accomplished, I encountered palm boughs interwoven from tree to tree. These, however, not being very high, I at first cleared with a bound, to the infinite astonishment of the natives, who are not expert at this exercise, for which, in their level country, they have no occasion. They are neither good runners nor walkers, having a bad gait, lifting their feet very high—I presume from the habit of walking among stones and wading on the reefs. Higher fences of the same kind I either broke through with the weight of my body, or bore down with a heavy stick I had supplied myself with before leaving. This opposition was carried on for some time, with the best temper on their part, though I confess I became irritated myself. I soon came, however, to a part of the island where the people showed rather a different spirit. Not content with placing themselves in my way, they began to jostle me and push me back with evident marks of bad feeling. This I knew was the opposite faction, and the children of Mahauta now cried more lustily than ever, and begged me to return. This I would not do. Defeat would have been ruin to my position, which it was an essential matter for me to maintain in case I should ever come back on a pearling expedition.

At this juncture a gigantic native seized my hat, and drew back with it. Forbearance was of course now out of the question. I rushed towards him with my stick, on which he took to his heels, and, as I had a sore foot, he would possibly have outstripped me. Picking up some stones, therefore, I sent them after him with so good an aim that he

instantly dropped the hat, and quickened his pace till he was lost to sight amongst his native groves.

There was now a tremendous sensation, for it was a great man I had struck. Some ran for their spears, enraged at my insolence. The children made off, screaming to their parents to help me, and fortunately there were not wanting many to respond to the call. A wrangling match, as usual, now took place, during which, attended by two or three women and some children, I got clear of the crowd, and was soon splashing amongst the waters of the reef, accompanied by a young man whom I had observed following me from the time I started, and who, I suspect, did so at the instigation of Mahauta.

The reef at this point was so rough, and my feet were so painful, that on arriving at the next island, only inhabited by two families, I found I must abandon my enterprise. The people of the place, too, were so reserved and rude that they would not give me a drink of cocoa-nut water to quench my burning thirst. This, I suspect, was in accordance with the orders of Mahauta, as I saw my companion conversing with the natives privately after our arrival. It was quite impossible for me to proceed farther that day unless I had a canoe, which the natives peremptorily refused; and, fearing I should seize one then on the beach, some of the young people carried it out to sea. Worn out with the difficulties I had had to encounter, I lay down in one of the miserable huts of this place.

I had not long been in this position when, to my great delight, I beheld peeping into the hut the faces of Mahauta's children. They waved their hands and shook their heads in a manner expressive of sorrow, and coming in, threw themselves down beside me, begging me to return, which I at last, apparently with reluctance, acceded to. The boy now produced a basket of provisions he had brought for me, con-

taining some muko-mukos, from which I at first quenched my consuming thirst, and afterwards was able to attack the neu oara and fish with equal gusto. The lad had taken such an affection for me that, though he was rather forward, it would have been difficult to avoid liking him in return. When, with much persuasion, I arose to accompany them, their joy was unbounded. The young girl danced about me, clapping her hands, throwing her beautiful arms around me, and kissing me after the formal and unloving manner of her people. She looked so lovely in her bright and joyous movements, that I also threw my arms round her graceful form, and kissed her after the English fashion. This was against all the rules of Pitaka decorum. She looked thunderstruck, and so ashamed that the next moment she took flight, but soon returned, smiling and joyous as ever.

The young Mahauta now insisted on my carrying a spear he had brought with him, perhaps supposing it added to my dignity; after which, proceeding to the beach, he commanded the canoe to be brought in shore. He was obeyed with alacrity, and we all returned to Tepuka, where Mahauta received me in his former friendly manner.

Wearied and ill from my recent exertions, the next day I remained in the house. Indeed, since my arrival on the islands I had scarcely ever been well. The heat, of course, was enervating, and the cocoa-nut diet did not agree with me. When I had abundance of fish I was well enough, but this was only occasionally. When I had to live on cocoa-nuts alone I was invariably attacked with diarrhœa.

The following morning, being the eighth from the day on which I left Mangerongaro, I told Mahauta that I was about to take my departure, and asked him for a canoe. He, of course, again endeavoured to induce me to stay, but being now sensible that opposition was useless (my firmness or

stubbornness being to the natives, who are fickle as the wind, an unaccountable quality), he put a canoe at my disposal, which was to land me at Haka Shusha, as none of his people dared land at Sararak.

I now for the first time saw a Penrhyn canoe under sail. Its mode of propulsion is, I should think, the most original to be seen in any part of the world. The sail is as simple in construction as it is primitive in appearance. For the purpose three long palm-boughs are cut from the nearest tree, and, after a few strips of bark have been torn from them, they are conveyed to the canoe. The lower or thick end of a bough is placed at the bottom of the canoe, with its long slender leaves standing perpendicularly to the height of about ten feet, and made fast to the cross-bar of the outrigger, which runs across the little vessel. A bough is then placed on either side of this, attached to it at the bottom, but inclined outward, and also fastened to the cross-bar. At the top the slender ends of the latter are bowed over to the centre end, the mingling leaves of all being interlaced a little to present further resistance to the wind. This, when completed, forms a broad sail. Strips of bark are fastened to the most extended part of the outer boughs, which are again secured to the stern outrigger: and thus the cocoa-nut tree supplies more of their necessaries—sails, masts, spars, and rigging being all constructed in a few minutes from its boughs.

As there is no step for the mast to rest in, this deficiency is supplied by a little boy, who sits in the bottom of the oaka with his feet against it. By trimming the lee side of the sail a little aft, the boat will keep her course by the help of the paddle when the wind is on the quarter, but will not sail on a wind; or even with the wind abeam, when, having little hold on the water, she drifts to leeward. When the wind shifts thus the sail is taken in in as primitive a manner as it is set. The lashing being cut, and

the back-stays cast off, away goes the whole ship's rigging overboard, the work of refitting being very speedy and easy.

Towards the end of our voyage we had the wind on the quarter, blowing pretty fresh, and I had to remain with my feet at the bottom of the mast, whilst the small boy sat on the out-rigger to keep her from capsizing, moving out on it or in again as the wind increased or fell.

In about an hour and a half we landed in Haka Shusha, a distance of some eight miles, my boatmen cutting away their sail, and paddling off again with all their might, in fear of being caught by their enemies.

I now directed my steps towards Opaka's, *en route* to Dr. R., whom I would take a little by surprise, it being two days before my appointed time. It still wanted five days to the end of the month, and I determined, on my return, to have the boat promptly hauled up and repaired as far as practicable, to have her ready for the first favourable opportunity. As I hastened along the familiar strand I felt in better spirits than I had done since I had landed on these islands, for deliverance seemed before me. I was well to-day, and felt stronger. In a pleasanter frame of mind than any I had enjoyed since the day of our shipwreck, I reached the house of Opaka. To my astonishment it was closed up in mourning. When I came near enough to be observed, the people commenced a low whining wail, and issuing from their dens, approached me, exclaiming, "Oa hana te botè, oa hana te Longa Manè! no to michè Opaka oa hana!" ("The boat is gone, the Long Man is gone! the child of Opaka has left us!")

It was not possible! I would not believe it, and in my rage I told them they lied. They pointed to the cuttings on their bodies as an evidence of the truth. "Who accompanied him?" I asked. "The mate, the captain, and his brother," was the reply. This was still more improbable.

What! the doctor ally himself with the man on whom he had heaped every abusive epithet, and who, he had sworn, should never leave in the boat again whilst he had life? After our mutual pledge that we should go together in the next attempt, he could not have been base enough to desert me without any cause that I could then think of.

I at once hastened to learn the truth or falsehood of this statement. I arrived at Dr. R.'s house, which was shut up and tabooed. He was indeed gone! And all my hopes of deliverance, at least for a time, were gone with him; for, as he had an idea of pearling here, I felt satisfied he would not disclose the position of the island until he could return himself with a vessel, for which purpose he must first reach Chile, he having no means elsewhere of entering into the matter, and, even thence, his return was doubtful.

I cannot express the utter hopelessness that I then felt; and it was with difficulty that I could refrain from tears as I sat on the ground before that deserted house. Many of the natives, who had heard of my return, were gathered around, and with a delicacy wonderful in so rude a people, kept at a little distance on beholding my distress. One of them, however, at last approached, and told me that Frankè and Joe were still here. I at once went, conducted by natives, to the place where they were, and was informed by Frankè that no sooner had I left than the captain and the doctor arranged that they, the mate, and second mate should at once proceed with the boat to Humphreys' Island before I could return; and so expeditious were they, that in six days, two before my return, they were under way. I asked Frankè how he, who had so devotedly attached himself to the doctor, happened to be left behind. He said he had suspected latterly that the doctor would object to his accompanying him, and hinted at his jealous disposition having been excited recently against him. "And for the same

reason," said he, "I thought that the doctor would try and get off without you also, if possible." He said he had remonstrated with him on his conduct, and stated that if I were there I would not allow the captain or his brother to go in the boat.

Joe said his reasons for refusing to go again in the boat were his fears that there would be bad work before the end of their journey, however short it might be, for both the captain and the doctor had threatened each other's lives. Before he left the former time, whilst we lay at Tokèrau, the captain had told him the plan he meant to adopt was to approach one of the neighbouring savage islands, and cast the doctor adrift, after which he should return and take his brother off, and the whole party should proceed to a certain beautiful uninhabited island he was acquainted with, and there raise live stock quietly for a few years, till they had a sufficient quantity for a cargo to California, by which means they could soon realize a fortune.

"But," added Frank, "there is a chance of overtaking the boat yet, for the doctor said, if the weather proved unfavourable, he would remain at Tokèrau for a good wind; and as it has been rather squally, possibly they may not have ventured out."

"Why did you not tell me this before, instead of keeping me here talking nonsense?" said I. "Will either of you accompany me, for I shall start there immediately?"

Joe declined, but Frankè at once volunteered.

"Come along," said I. "But first let us return to the doctor's house to find a hoop-iron weapon and knife I left in the roof. As for my pistol, I suppose he carried it off with him."

I found that he had not only done so, but, strange to say, had also broken up the other things, as well as my knife. What his objection could be to our possessing arms for our

protection I could not conceive, unless he feared that some of us might follow the boat. I saw that we were likely to meet with opposition, and as we must have arms of some kind, I thought that O Pai Tangata would give us native spears. The captain and his saintly brother I was determined should be compelled to leave the vessel.

We hurried, therefore, to the house of O Pai Tangata, where I found all my friends assembled to perform a pehu on my return, and great was their disappointment at my refusal to participate in the ceremony. On making my object known, they at first endeavoured to dissuade me from it; but, as I was starting off on foot, O Pai Tangata told me his canoe was now in order, and at my disposal. Taking an old blanket (in the possession of one of the natives), to use it as a sail, I fastened it to a palm-branch, and our little party was soon under way. The distance by sea was only seven or eight miles, which, with a light wind and the paddles, we accomplished in about two hours. As we approached Tokèrau I looked anxiously towards the landing-place and along the beach for the little schooner, or for some appearance of the excitement that her presence would have occasioned; but everything bore the quiet, monotonous aspect common to these shores in their usual state. My last hope, therefore, was gone—the boat had certainly departed.

Loud shouts to the larboard attracted our attention, and we beheld a number of canoes from Matunga rapidly approaching. I had been seen from the shores of that island when passing, and the whole male population now advanced with loud shouts of friendly greeting, notwithstanding my former rude departure from them. Frankè, thinking of their late treatment of himself, beheld their approach with considerable distrust; but I assured him of his being well received on this occasion, otherwise I would return with him. As

there was a possibility, too, of the schooner putting back, I was anxious to be near the entrance to the lagoon.

On the approach of the natives they were most profuse in their demonstrations of attachment to me—each individual, as his canoe came alongside mine, performing the most abject salutations, and begging me to return to my own island, where everything was at my disposal. I told them I could only land on condition that Frankè, who was my adopted brother, should be treated in the same way as myself. This they declared should be the case. With every demonstration of joy we were accompanied to the landing-place, which was crowded with the women and children evincing equal delight. A grand pehu was of course performed in honour of our party; and Frankè, who had never received so much attention before, was greatly elated, for in their desire to please me, they lavished as much attention on him as on myself.

On proceeding to the house formerly appropriated to me by Taharua, I found it decked out with the tabooed palm-branches, its precincts having been held sacred during my absence. One side of Turu's great house—the half I had occupied—was also tabooed, as were various parts of the island I had been in the habit of visiting, the pool of fresh water where I bathed, one or two spots along the beach, and some cooking utensils. Certain cocoa-nut trees were henceforth appropriated to my use, from which it was a deadly sin for any even of my nearest relatives to eat, though I might present their fruit to strangers. In most communities there are trees thus tabooed belonging to departed friends, and their produce can only be made use of by bartering them for others of a similar character.

Frankè appeared much disappointed when the extreme attention he had received on his first landing began to decline; and he soon astounded me by the declaration—I sup-

posed on that account—that he intended to leave the island. As he was resolved to go, and I felt indebted to him for sharing my recent voyage here, I told him I should accompany him. I had the usual difficulty in getting off; but, on my earnestly assuring the natives of my intended return, they reluctantly appropriated a canoe to our use to convey us to Omuka. From thence we proceeded on foot to Sararak, through Mutagohichè, where I had no intention of stopping; but meeting with my young friends Juan and Harry, who had taken up their abode there, they induced us to visit their houses, and entertained us most hospitably. Having met with kinder treatment than I had experienced on my first visit, they had adopted this island as their head-quarters, and taken unto themselves wives. These were the first matrimonial connexions formed here by any of our people, and Frankè was so enraptured at the exhibition of conjugal felicity, that he, too, determined to marry, his choice falling on the beautiful Tokarora.

The following morning we crossed the reef at low water, and were received in Sararak with the usual honours, more particularly as the place was deserted by nearly all our companions, whose curiosity had led them to the neighbouring islands. Frankè at once proceeded to the house of Opaka, at the other end of the island, on his mission of love, so that I was left for a time almost alone amongst the natives.

During my present stay in Sararak I made myself more popular amongst the people than I had heretofore been. I told them of the manners and customs of other countries, particularly interesting the women by descriptions of dresses, the various kinds of food, and household economy generally. Night after night, before retiring to rest, I had a crowd of attentive listeners urging me to tell them of the foreign land —"Caranga te arorangè." The men were delighted with

my description of our means of travelling—on horseback, in carriages, railways, and steamboats—of which, however, they could form but very indistinct ideas, though I cut out some little models in wood to illustrate my instructions. But their chief delight, perhaps, was in accounts of our mode of warfare, our battles by land and sea, the power of artillery, and some mimic battles, in which the male population joined with such ardour that I was obliged to discontinue them.

The little punt built by the captain had been placed on his departure in a house hallowed by the strictest taboo. Wretched as it was, I knew that this boat would at all times afford me a certain means of transit from one place to another, and I was determined to have it at any risk. On one occasion, when the people were in their best humour, I made the proposal to them that they should deliver me up the boat. My request struck them with consternation. They told me it was impossible to break the taboo, and coaxed me not to insist. The people of Mangerongaro proper, who had been the captain's more immediate friends, and on whose land the tabooed boat rested, violently opposed the proposition, and our meeting finally broke up with a declaration on my part that I would have the boat, and one on theirs of determined resistance.

It might have been about a week after our angry discussion, when the affair seemed forgotten, that I decided to remove the punt from the taboo-house. It is usual for the natives to take a siesta during the hottest hours of the day; and about noon of a very sultry day, when all lay sleeping in their huts, and everything was as still as midnight, I brought Frankè and Bob to the taboo-house, and told them I wanted their assistance in hauling the boat to the beach. The Kanaka was alarmed at the proposition, but feared to refuse. Frankè readily consented. For my own part, aware of the frightful consequences of the breach of a strict taboo in

the Marquesas, it was not without trepidation that I began to tear down the barrier of sacred palms, conducting the whole proceedings with the utmost caution; for we were in the centre of one of the most populous districts, and could hear the sonorous tones of more than one sleeper at no great distance. The boat was not very large, but it was clumsy and difficult to carry, so that we were compelled to lay it down on our way to the beach. Whilst thus resting a little girl passed near enough to observe our object, and immediately gave the alarm. I sprang forward in a threatening manner to make her cease her cries; but my movement only increased her terror. With reiterated screams, she eluded my grasp, and darted through the woods, calling for assistance, which was soon rendered to her. We had only a short distance to convey the boat to the water, and had almost arrived at the beach, when a wild shout told us the natives were upon us; and almost instantly I felt myself seized in the grasp of a powerful chief, who secured me so that I could offer little resistance. Incensed at finding myself pinioned by a savage, I uttered a shout of rage, which made him relax his grasp sufficiently to permit my wheeling round, and the next moment he measured his length on the ground, in consequence of a well-directed blow which I administered to him. This sudden attack on their chief threw the remainder into a state of confusion, from which they had not time to recover before we had the boat in the lagoon, and were pulling away out of reach of their spears, using the seats for paddles; the latter having been left behind in the hurried launching of the boat.

It had been my intention to proceed with our prize to one of the neighbouring islands, where the taboo of this was not respected; but to this course several objections now occurred to me. The boat was leaky from having been long out of the water, which made the want of seats to be uncomfortably felt,

they being our only paddles; and as she was very crank, to stand was impossible. Frankè, too, not having brought his matrimonial arrangements to a conclusion, was reluctant to leave; and I decided, therefore, on putting into the Tahiti district, relying on my friends there to sustain me in my acquisition. On landing there, I found the people divided between their horror at my breach of the taboo, and their desire to serve me. The restoration of the abducted property was almost instantly demanded; and I was urged by my friends to give it up, which I decidedly declined to do, hinting at my influence with the Matungans to help me in my demands. A private conference was therefore held, the result of which was, that the boat was delivered into my hands. That night, about midnight, I was awakened from my sleep by the tread of numerous feet, and the suppressed sound of voices in the vicinity of my house. I at once suspected that it was a party bent on carrying back the boat; and I was rising to endeavour to prevent the accomplishment of their object, when the two boys of O Pai Tangata, who slept near me, threw themselves before me, begging me not to go out, as it was the spirits, and they would surely kill me. Though not much afraid of spirits, on second consideration I thought it impolitic to enter into a struggle with these people at night, when I should most probably suffer defeat, which would certainly deprive me of all influence among them. I pretended, therefore, to believe the boys, and lay down again on my hard bed in no very enviable mood. When morning broke, I found my fears realized. The boat was gone—carried off, as they stated, by the "Huie atua." This, for reasons of my own, was a statement I did not attempt to dispute at the time. I soon found it had not been taken back to the place from whence we had abstracted it, but was hidden in the house of a chief, who watched it with jealous care.

The following day old Monitu arrived on a visit from Matunga with the dried-up remains of his dearly-beloved spouse rolled in her winding *mat;* and as the event afforded an opportunity for feasting, with "pehus," "capa," and other dances, I had hopes of being enabled once more to carry off the boat; but all the time it was so closely watched that I could not attempt it, particularly as I was unarmed.

On great occasions like the present the natives generally display all their finery, and I anticipated that my sword, which I had not seen since the first week of landing, would now make its appearance amongst the general decorations. Pieces of cloth, rope, old stockings, and canvas were paraded grotesquely about their persons, but the coveted weapon remained secretly stowed away. I was still searching for it, when Frankè reported the discovery of Dr. R.'s dagger, that he had seen in the possession of the chief of Haka Shusha, and which had been stolen from the doctor by his venerable mother, Pusè. As this was a much-coveted article —a weapon the flash of which was greatly dreaded in the hand of a white man—I felt that to recover it a little artifice and much caution would be necessary. Picking up a piece of hoop iron, I proceeded to the house of the Haka Shushan chief (whose name I now forget), where I was hospitably received. During the day I produced the piece of iron, saying I should like to make him a fish-hook if he had a file—which I was aware he had. This he readily gave me, and after working with it for some time, till I had a long strip filed off, I told him I required something to cut it in two. He at once pushed his hand into the roof of the house, and produced the long-lost dagger; which, however, after a moment's pause for reflection, he evidently hesitated to deliver into my hands, offering many excuses, and expressing his opinion that, as I had cut the iron so far

with the file, I might do the remainder with it. This I apparently acceded to, and asked him to give me a drink of cocoa-nut water. In order to comply with my request he innocently laid down the dagger, which I at once sprang upon. He was for a moment so astounded that he sat in stupid amazement. I told him that as it had been stolen from our house I alone had a right to possess it. He was not inclined to part so easily with the weapon; and when I turned to leave the house he stood in my path, and furiously seizing an axe that lay near, seemed disposed to dispute my passage. A flourish of the glittering knife, however, was enough to make him get out of my way. Fortunately for me, most of the people of the district being at the time away fishing, his shouts for assistance were only responded to at first by two or three old women. Before I got to the firm sandy beach, however, where I knew I could outrun them, if such a step was necessary, two young men with spears joined the pursuing party, and came on in so fierce a manner that I was obliged to take shelter behind a tree, which gave me time for a parley. Threatening them with the vengeance of both my white and Kanaka friends, I managed to get from tree to tree till I reached the beach, where they contented themselves by following me at a distance till we arrived at Mangerongaro. Here we were soon joined by a crowd of natives, friends of both parties, who agreed that the affair should be left to the arbitration of O Pai Tangata, before whom the whole population of the island assembled, to hear the matter laid before him, and his decision on it.

A great many speeches were made, of which I then understood but little; and finally my august father, as he was anxious to conciliate the chiefs, aiming as he did at supreme command, recommended me to return the dagger, at the same time giving me a peculiar look, from which I un-

derstood that he wished me to retain it. I then endeavoured to make them understand that as the article had been stolen from the doctor it should be returned to him, and the thief punished, as in the white man's country. I also added that as I was the principal person amongst the whites, it was my duty to retain the weapon in the doctor's absence. Should they decide that I ought to give it up, I threatened to break it into pieces first, and then go off to one of the islands of their enemies, never returning to them again. O Pai Tangata said what I urged was just, and my threat of joining their opponents had some effect in making the others agree with him; but he said the people were afraid that on some occasion I might use the "tibè" (knife) against them, and if I would give it to him, my father, they would be satisfied. Wishing to conciliate them as much as possible, being now determined to make another effort to recover the boat, I acceded to this, and hung the dagger about his neck, well knowing that I could get it when I required it. The meeting, therefore, broke up, all apparently satisfied except the Haka Shushan chief and his household.

About this time I found near the site of our old house some powder cartridges, and though they had been wet, I perceived, when I dried the powder in the sun, that it was still effective. This I rolled up in numerous pieces of sailcloth to preserve it from further injury, and set about seeking for my Colt's revolver. All my search, however, proved fruitless, and I believe it had never been recovered from the wreck. One of the natives brought me a large horse pistol, which, as he did not know the use of it, he presented to me. I now cut up a pewter spoon found in a friend's house for slugs, and began to feel myself in a more comfortable position for defensive operations, should I be compelled to put my arms into use.

During Monitu's stay we had several other visitors to the

island, amongst the rest two more of our crew. To make room for these strangers the coveted boat was returned to the taboo-house. I now urged Frankè, if he intended to join me, to make arrangements to do so at once, as I was determined, whilst I had the assistance of the two extra hands, to get off the boat. His affair, however, seeming as far from a settlement as ever, I gathered our men together one day at noon, and, before the people were awakened from their nap by the shout of a woman on the beach, I had the boat in the water, and was about to paddle her once more towards my home, where I intended only to stay long enough to put some clothing, &c. into her.

My delay, however, was longer than I had anticipated, for I had scarcely got into the boat when down came the whole Mangerongaro faction, armed to the teeth, with old Tèrè at their head in a towering passion, declaring that, in spite of all opposition, he would carry off the boat with him. He and his party certainly looked rather formidable as they advanced flourishing their spears; but when I turned the boat up on its side as a partial cover, and presented the pistol in one hand, while I flourished the bright dagger in the other, he cooled down wonderfully, particularly as I talked rather pompously about the warlike abilities of the white man. I was very glad, when we came to a parley, however, that prevented my courage being put to the test. One shot, indeed, would in all probability have dispersed the crowd, but I should in that case have been obliged to evacuate the island—a step which I did not wish to take.

It was ultimately agreed that I might retain possession of my prize if I did not carry it off to any other island, in which they feared it might be seized and kept as a trophy. That, they said, was their only objection to my having it. On these terms it was taken up to my house, and placed under the shade of a spreading pandanas-tree.

Confident in the good faith of the people, I commenced to make a mast and sprit from part of the wreck, together with new rowlocks; and as she was so crank, I removed the seats nearer the bottom of the boat. I also made a pair of new paddles from staves of puncheons. All this took some time to accomplish, as I had only a hoop-iron tokè (or native adze) and my dagger to do my carpenter work with. I had much difficulty, too, in finding nails, the natives having consumed the greater part of them for fish-hooks. I presume the people considered that these preparations boded some dangerous movement; for, when I had all completed, one morning the boat was missing. Furious at their perfidy, I called on Frankè to join me, and we resolved at once to leave the place. Accordingly, with our little bundles on our shoulders, we prepared to march. The natives were greatly alarmed at our leaving them in anger, to join, no doubt, the ranks of their enemies. The whole population was soon collected. At first some of the younger warriors seemed inclined to dispute the road with us by force; but as I advanced with the pistol and dagger, and Frankè followed close in my rear with a long knife, they fell back to a respectful distance. The older men, with more tact, seeing that their menaces only made me more resolute, threw themselves in my way unarmed, whilst Monitu and O Pai Tangata fell at my feet, begging me to remain, and saying they would give me the boat to use it as I pleased. Frankè, however, urged me to go on. The fact was, he was rather displeased with the fair ones of this place, who had shown little disposition to appreciate his merits. On my stipulating, however, that he should have a wife, he returned with me perfectly satisfied. A feast was prepared for us—not the "fatted calf," but poè fish, and orora. Whilst we were discussing these savoury viands, the loud shouts with which the natives accompany any amount of exertion, told us they were bringing back the

HAKA MOÈ KAKARA.

boat, which, borne on their shoulders, soon made its appearance, and was laid at my feet. Thus, by persevering in my just demands, I not only gained my immediate object, but acquired that unlimited control which I ultimately exercised in several of the islands.

The following morning, on my return from bathing with Frankè, I found all my family and their friends grouped about our little hamlet, and a strange young girl, apparently in rather a distressed condition, seated immediately in front of my house. I had approached close to this spot before she observed me; but immediately on doing so she bounded off to the shelter of a neighbouring palm-tree, where, crouching down and peeping round it, she gazed at me, the very type of savage wonder and fear. Her large dark eyes were animated with a brilliant expression, her nose was small and straight, and her bright lips were parted, showing her exquisite teeth; whilst the long black but dishevelled tresses, which she had flung from her forehead, fell over and partially enveloped her graceful form. Such was "Haka Moè Kakara" ("The Sweet Sleeper"), my destined wife, as they now informed me. There was one thing that puzzled me about her; she had evidently been married before, for she wore the tichè, and was certainly a very youthful widow, not more than sixteen. I was informed that she had only just been married, and, disliking her husband, had never lived with him. I suggested the possibility of the same result in my case, which they politely declared impossible. I, however, did not aspire to the conjugal state; and the wild appearance of my destined bride, notwithstanding her beauty, frightened me from such a responsibility. Frankè, who feared that if I refused there would be no chance for him, urged me to accept the flattering offer; and my relatives stating that she had been brought from another island expressly on my account, I was constrained to take her to my

home. Nothing, however, could induce her to come within reach of me for some time. It was only by treating her as one does a shy colt—that is, offering her, with a great deal of patting and persuasion, something to eat—that I managed gradually to gain a little confidence, and encouraged her to approach me. I suppose she had been told horrid stories about me. Our union, however, did not turn out a happy one. I never could tame or civilize her, and she always regarded me with a certain amount of fear. Yet I am sure I put up with the native habits of my savage spouse with exemplary forbearance, some of which scarcely bear allusion to. What would an English gentleman say if he saw his wife eagerly engaged in the pursuit of a novel species of game in a friend's head, and cracking each successive trophy of the chase between her pearly teeth?

A week having elapsed without the appearance of any wife for Frankè, he, thoroughly disgusted with his bachelor state, resolved to change his locality. I would willingly have handed over my better half to him, but this would have been resented as against all the laws of order and decency. I told my friends that I intended paying a visit to my relatives in Matunga, who would naturally be anxious to become acquainted with the new member of their family; and as there could be no objection to so reasonable a proposition, after the requisite quantity of food had been prepared for the journey, I started for Matunga in my boat, with "The Sweet Sleeper" and Frankè.

With a fair wind and Frankè's blanket for a sail, we skimmed along over the still waters of the lagoon, to the great delight but no small fear of my wild bride, who had on her best tichè and parieu. Never having been in a canoe without an outrigger before, she could scarcely be persuaded that it would not capsize; but as we neared the little bay of Matunga, and found its shores crowded with natives to receive

us, she seemed very proud of her position, and assumed a degree of dignity becoming her new state. We were received with great attention; and, for the first time, I observed the importance here attached to the married state. Poor Frankè was forgotten in the general enthusiasm. This I felt sorry for, as it formed the commencement of a jealousy that subsequently increased to a bitter extent.

I remained here for about a month very pleasantly. My only difficulties were conjugal ones, arising from certain prejudices of my wild, untutored bride. No persuasion, for instance, could induce her to insert a comb in her long, wild locks, which would have been the better for one in many respects. If I looked angry and commanded her (for I never attempted chastisement, as the sailors too often did), she fled in terror into the woods, to come back crouching in fear. I should certainly have sent her home, but such a proceeding is sometimes resented by the friends in the most summary manner, unless the separation is consented to by the wife. I cannot say there was ever much affection evinced for me by the dark-eyed Haka Moè Kakara, though she exhibited a considerable amount of jealousy—a strong trait in the Kanaka character, produced more from wounded vanity than love, their conquests being a constant theme of conversation.

One day, on returning to my hut, I saw a group assembled round it, and my lady officiating on the head of a huge native reclining in her lap. I thought this would be a good opportunity of showing her my disgust at such a proceeding. I was neither astonished nor angry at what I saw, but pretended to be frightfully so, and rushing on the man before he could raise his head, I kicked him with such force that I fairly knocked him over. A scream of horror was uttered by the group, for though such strong measures were occasionally necessary, I rarely resorted to them. The native, furious

with rage, on recovering his feet, showed a momentary intention of retaliating, but fled on a second attack. The screams of the women soon brought, as I anticipated, a crowd to the spot, which gave me an opportunity of explaining how disgusting the practice was to white people. I even said that if my wife did not give it up I could not live with her. This scene had the effect of checking the practice, at least in my presence, through the island generally. As for Haka Moè Kakara, she fled; and, as she did not return for the remainder of the day, I told the natives that she had left me, and I should now return to Mangerongaro. Must I confess it? Scarcely had my honeymoon passed when I felt it a happy release to be delivered from my bride, and hastening to my boat, I pushed it into the water, and, without leave-taking, was soon beyond fear of pursuit. In half an hour I had landed on the opposite island of Omuka.

I was met on the beach by Tepo, who conducted me to her house, and, whilst preparing some food, ordered, in her imperative manner, a "tamari" (boy) to run and find her father, whilst she sent another to climb for cocoa-nuts. The latter seemed to hesitate for a moment, whereat, lifting a handful of gravel, she flung it in his face, and, dreading a second application of the same kind, he was fain to start off, at which she clapped her hands and laughed heartily. Then, having no one to rub fire, she darted off to borrow some, as she knew I preferred the neu oara cooked. She was soon back, and at the same time her father arrived. They asked me what had brought me over, and when I told them that I was returning to Mangerongaro they were greatly vexed, asking me anxiously if Turua and Ocura had not treated me well, and why they had let me come away unprovided with food. I told them of my having to get rid of an undutiful wife, and that Ocura and Turua, who were always very kind to me, did not know of my departure. I expressed my determination

to leave them, as I did not like to stay in Matunga any longer. At this they both began to cry, and Tepo, taking her father's hand, led him outside, where they had a private conversation. On coming back she told me to await her return, saying that her sister would attend to my food while she went with her father to catch some fish.

Some two or three hours after Tepo's departure, I was astonished to find Turua and Ocura at the house with a present of fish, cocoa-nuts, &c., the little girl having quietly gone off for them to prevent my departure. They were soon joined by Taharua and Mau Kakara, together with a number of other Matungans, urging my return. Their frequent glances towards an object at a short distance drew my attention in the same direction, and, notwithstanding the bundle of matting in which she was enveloped as a kind of mourning, I at once discovered, from the black eyes that glanced beneath it, and the long, jetty locks that strayed out of it, that the "Sweet Sleeper" was hidden under its shade. Although I was annoyed at her following me, I could not help laughing at the ridiculous figure she cut. This was taken as a good omen by those present, and they promised to do whatever I desired, provided I would remain. She herself was not by any means so complaisant; but as I knew it would be very disagreeable to return to Mangerongaro after casting her away so soon, and to remain here separated would be equally so, I was constrained to give her another trial. I found her improved, but more afraid of me than ever.

A few days after this a messenger came to me from Matunga, urging my immediate presence. One of the Kanakas of our crew was said to be making a strange bird fly over the tops of their highest cocoa-nut trees—a proceeding which they were afraid might blast them. I at first laughed at the idea, supposing their island had been visited by some bird strange to them; but when a second messenger

arrived, stating that they held the bird with a string, I felt my own curiosity excited sufficiently to make me proceed with them. On my arrival I found that the object of their terror was a paper kite with a tail of leaves, the flying of which, I explained, was a common diversion in our country. As they would not be appeased, however, I ordered the amusement to be discontinued. We were working off their prejudices by degrees, and it was policy occasionally to yield to them in trifling matters.

Frankè considered this an arbitrary measure, and, being unsuccessful in a love-suit here as in Mangerongaro with Tokarora, he said he would leave Matunga altogether. He had for some time past been less friendly with me, and, for the first time, I suspected that jealousy of my influence with the natives was the cause of it. He thereupon proceeded directly to Tepuka, an island hostile to Matunga, where he had always been treated with kindness. He laboured to induce the Tepukans to make a descent on Matunga, hoping, as he could not subvert my power by diplomacy, to do it in war—a design in which he was earnestly seconded by the ruffian Joe. His efforts, however, were unavailing, though the warlike demonstrations to which the Tepukans were stimulated by their new allies kept us in constant excitement. I had no wish that our party should join in the quarrels of the natives, but I stated distinctly that if they were attacked I would give all the assistance in my power to either Matunga or Sararak, where I was looked up to as a chief.

Tepuka, notwithstanding its warlike preparations, had made only a few predatory excursions amongst the neighbouring islands. As a descent was about being made by Omuka on Mutagohichè, the inhabitants of which were very inhospitable to white men, most of the Matunga warriors had gone across to the former island, leaving only the women, a

few old men, and children with me to protect our homes. One morning I was suddenly roused from my mat by the alarm-cry of "Taka oatchè!" and by the screams of several people round my house. I learned on inquiry that the cause of their terror was a report that the Tepukans, after plundering Ruahara, were making sail with hostile intention for Matunga.

A beacon-fire was lighted on the southern point of land to alarm our friends of Omuka on the other side of the channel. Three large war-canoes of the enemy, however, were already seen approaching our shores with such rapidity that much mischief might be done before we could procure succour. I therefore collected all the old men, women, and children, and placed them, with arms in their hands, amongst the tall hara weeds near the beach, where, partially hidden themselves, their spears and clubs were ostentatiously displayed. When the canoes came within hailing distance their occupants paused and performed a complimentary salutation. In reply to my questions as to the cause of their appearance at this time, they said that, being in the neighbourhood, they had merely come on a "haka ki kitchè" (or friendly visit) to me, and begged me to go with them. I said that though they were my particular friends I could not at present; for having heard that Tepuka intended to attack Matunga, of which I was "iriki," and where I had much "food-land," I was bound to protect it, and would certainly fire on the first man that attempted to land—"tanga te hatchia chère," ("make the thunder speak"), as they expressed it. They assured me they had no hostile intention, but should be greatly delighted if I would come on board their canoes to receive the "shungè," or salutation. I was about to do so, when an old woman rushed out from the bush and begged me not, as they only meant to get hold of me, and then attack the place. I reassured her, however; and, handing her the pistol, drew

my dagger as a preferable defence in case of treachery, and made a great display of it, its bright flash filling them with terror. Then, wading out, I boarded each canoe in succession, walking on their broad gunwales, and receiving the most abject salutations as I passed, never for a moment forgetting the necessity of guarding against surprise. This ceremony concluded, they retraced their way towards Ruahara, to our infinite satisfaction and relief. About half an hour afterwards, when several Matunga and Omuka canoes had arrived, the men seemed furious with disappointment at the escape of their enemies, all declaring the valorous deeds they would have performed had they only met. They might still have pursued them, but they were content with this display of valour in words of menace uttered at a safe distance.

I was informed by the new-comers that Turua had been dangerously wounded in the last engagement, and was lying at the point of death. Seriously anxious about this young man, for whom I felt a strong affection, I at once hastened in my boat to Omuka, where, to my satisfaction, I found he had only received a slight spear wound in the leg, and had sent the message to try its effect on me. He was delighted at my prompt visit as a proof of attachment, of which both he and his wife boasted to their friends.

At this time a termination was put to all warlike operations by the breaking out of a violent epidemic, resembling an intermittent fever. This malady commenced in Mangerongaro, and spread over the entire group, causing many deaths. The white men as well as the natives suffered from its ravages; but as the former took greater care of themselves, it in no case proved fatal to them. In one respect, however, as I had foreseen in case of such a calamity, it involved us all in jeopardy. The disease commencing in Mangerongaro, where we at the time were sojourning, the superstitious savages at once declared that we had brought it with us

in the ship; and several who had been all along hostile to us asserted that we had intentionally introduced it in order to kill them and take possession of their lands—an idea of which their minds could be disabused only by considerable management.

The cocoa-nut food produced virulent sores on some of our men. Old Bill was in such a state that his life was despaired of. I visited him in Omuka, where the epidemic was very severe. By inducing him to follow a few simple prescriptions, I succeeded in alleviating the disease, if I had not the good fortune to cure it. Chera Puna, meanwhile, trotted about with me like a little dog, amusing me with her innocent prattle. When I was leaving for Matunga, I took her on a visit there, and her mother presented her to me as my affianced wife, to be formally married when she was of proper age. On our arrival, she, with becoming propriety, took up her abode at the house of a friend. I was, however, speedily recalled to Omuka, on account of a quarrel which had sprung up between the natives and the whites, it being said the latter were all to be massacred. I proceeded at once to the scene of action, where the natives were very much excited against us. Their councils were not conducted with that form common in the other islands of the group. In fact, they were merely gatherings of the people in the open air, where they sat in an irregular circle under the shade of the palm-trees. In these councils absurd charges were brought against us and the "huie atua oaka," or spirit-ship. A venerable old chief on one occasion got up, and addressing himself to me and other whites who happened to be present, asked us, "Did they not give us food and shelter? Did they not give us wives, the choicest of their islands? Did they (the men) not fish for us, their children climb the loftiest trees for our food—and what did they get in return? We never worked for them, nor even for ourselves. We abused

them, their children, and their women; we brought sickness amongst them. Before, we had made them suffer much from the poerka sickness, from which few died, and these only children; but now we had brought a disease that was carrying off their warriors, their best men. Why had we come to their land? They had never any sickness like this before we came, and, if we remained, we should be bringing other complaints to carry them off. Better for us to leave. They would furnish us with canoes, and we must return to our own land."

We were of course obliged to decline this generous offer, it being impossible for us to go to sea in their canoes without compass, chart, or nautical instrument. In replying to the principal charge brought against us, I said—

"Some fools amongst you say we brought this disease in the ship to kill you all. You acknowledge I am iriki of the white men; then *I* must have brought it. Had I done so, would I not let you die, instead of going among you night and day to cure you? Do they not send for me round all the Pitaka to cure them? Have I not made many of your own people well again?"

"Atchica, atchica!" ("Truth, truth!") exclaimed several, a testimony of approval by which I was encouraged to proceed:—

"You say you do not want us to remain with you. I am glad of that, for there are some of the islands that would not let us leave them if we had the opportunity. We want to go—(sensation)—but not in your canoes, which are worthless things; we want to go in the white man's canoe, which will sail over the great waves of the ocean without sinking or leaking. Give us back our axes, our knives, &c., and we shall make one. You say we give you nothing for our food; that is a great lie. We have given you more already than all your island is worth. Have you not got

axes, knives, fish-hooks, beads, clothes, &c. (tokès, tibès, mataus, matu matas, kau shos, &c.), that you could never make, and never saw before? One of them is worth all I ever received from you, and in other islands I could buy more cocoa-nuts than are on the whole Pitaka with what you have got from me. Here are so-and-so," (naming several present with whom I saw various trifles from the wreck, many of them worthless in reality, but of inestimable value to them); "give us these things of ours, and we shall go at once to some land where we can buy as many cocoa-nuts as we want."

This direct appeal was conclusive. The rubbish held by those addressed as treasures, disappeared instanter, as if they feared an immediate seizure. "Cary, cary, co ai ahana!" ("No, no, you must not go!") "Taie te, kaiing sumarèng, anohe coè!" ("This is the best country—remain with us!") &c. &c., were exclamations which we heard repeated by all.

"Ah!" said I, in rather an amiable mood, "I know I have some friends here, but there are many in Omuka who did not like the white men, so we shall all go to Tepuka or Mangerongaro" (islands of their greatest enemies).

A shrewd-looking fellow, in passing me, remarked, "White man's talk is too good—Kanakas are all fools!"

CHAPTER X.

My Return to Matunga—Abject Superstition—Religious Ceremonies—Visit to Omuka—A Novel Remedy for the Prevalent Epidemic—Requested to visit Mahauta Nuè—Illness of Opaka—Landing of that once dreaded Chief in Omuka—Great Excitement—Ravages of the Epidemic in Mangerongaro—A "Fono," or Council—Induced to wear a Peculiar Badge—Conciliatory Address—Death of Opaka—Performance of Sacred Rites at the Mara—Attempt to recover my Sword—Appointment of an Iriki—Departure for Haka Shusha—Reception by the Tepukans—Diving for the Pashu—Visit to Ocura—Expression of Violent Grief—Island of Taimata—Inhospitable Reception—Lovely Scene—Haka Puta—Another Mahauta Nuè—A Blighted Tract—The Tautuans—Curious Fish—Visit to Haka Puta's Mother—Descent of the Natives of Sararak—Stripping the Cocoa-nut Trees—Regarded with Suspicion by the Tautuans—An Intruder—Invasion of the Matungans—Conference—The Matungans persuaded to retire—Extensive Shoal—Compelled to take a third Wife.

I RETURNED to Matunga, my "Island of Tranquil Delights," in time to behold a ceremony that I had not before witnessed. The islanders were all assembling at the great mara to behold the invocation of "Atua," their supreme god, whose power they desired to see exemplified in the cure of an old man of high standing among them.

After much jumping and running about, and many prayers or incantations, which I believe none of the uninitiated understood, the old chief prostrated himself before the Huie Atua house. The priests, trembling with

fear, brought forth from it the god of feathers, "shreds and patches," with which, after many more mumbled prayers, they struck the chief three blows. The latter then rose, and the crowd dispersed. Fortunately for the reputation of the Atua the patient recovered, a result which was attributed to the power of their favourite idol.

Matunga had not, up to this time, suffered much from the epidemic, but both Mangerongaro and Omuka were severely scourged by it. I crossed over to the latter, where I was supposed to effect some cures. Thence I proceeded to Mutagohichè, where the disease had not been very prevalent, and where the terror of the natives at the epidemic was only equalled by their delight at the mortality among the Omukans, their most deadly foes. Here I was particularly fortunate in the recovery of one of their chiefs, and of a woman who was taken ill the night of my arrival.

A few days after my return to Omuka a deputation of several women, including two of Mahauta's wives, came from Tepuka with a request that I would visit Mahauta Nuè, who was sick to death, and desired to see me in all haste. As Frankè, however, had prejudiced me against these people by stating that they had resolved to drive all white men from their island, I refused to return with them, to their great distress. Shortly afterwards I heard, with much regret, of Mahauta's death. He was, perhaps, the most powerful chief of the group. His friendship had been of use to me on all the weather islands, where his name was dreaded; and on one occasion he had saved my life. I heard that he had intended to endow me largely with property from his great possessions, but my ingratitude induced him to cut me off with something less than a shilling. Strange that his great rival and most dangerous enemy should be so near his end at the same moment! Opaka, who had often laughed at my mimicry of some of their absurd rites, had begun to see the

folly of them; but, as sickness weakened body and mind, he returned to the superstitions on which his early faith had been built. When he was in a precarious state the physicians and sages advised him to visit a certain eminent priest who lived in a secluded spot in the centre of Omuka, in the very heart of his enemy's country. He therefore sent a deputation to the Omukan chief, asking for permission to visit his celebrated wise man. His request was granted, and he was already as far as Mutagohichè when rumours of treachery prevented his farther progress; and it was not till one of his wives and other female relatives came to me, begging my assistance, that I knew of his illness.

After our recent quarrel with the Omukans I did not presume on much influence with them, but hastened with Opaka's messengers to see him at Mutagohichè, where I found him surrounded by the whole of his people in the greatest trepidation and distress, for his name had been equal to a host against their foes. I could scarcely have recognised, in the emaciated, palsied form before me, the powerful and energetic warrior I had seen a month previously. A ray of pleasure lighted up his pain-stricken face as he weakly pronounced my name on seeing me. His anxious inquiries as to the possibility of entering Omuka showed me how much his heart was set on it; and I resolved he should go at all hazards. When I assured him that I would see him safe into the house of the spirit-man, he seemed greatly pleased. I felt rather surprised that they did not ask me to try my healing powers on so great a person, which, as I was sure he was dying, would have brought no credit to me. I suppose, however, they wished to propitiate the great spirit-man they were about to visit.

I sent word that evening to the Omukans that, on the morrow, I intended to land with Opaka on their shores; at the same time telling my messenger, Juan, to pro-

ceed to Matunga with the same information, well assured that if there was any danger in the expedition, I should soon have some friends to stand by me. The following morning we started in three of the best canoes, with crews of picked warriors, too few to arouse mistrust in their enemies, but powerful enough to make some resistance in case of attack. It was years since a Mangerongaro warrior had been in Omuka, and on the last occasion they had met in battle; Opaka having then routed the Omukans with great loss, killing several with his own hand in single combat. It was, therefore, with undisguised fear that they now approached the landing-place, which we found crowded with armed enemies. As we entered the bight in the reef, and Opaka beheld on either side the hostile faces peering into the canoe to get a sight of the once dreaded chief, he was overcome with terror, and commanded a halt. I myself, and the chiefs who accompanied him, participated in some degree in his terror, for we saw that the crowds on the beach were very excited, and, to all appearance, preparing themselves for a fray. Standing in the bow of the boat, I thought it prudent to address the people, telling them I had brought my father amongst them on a friendly visit, at the invitation of "Tone Oharrè," their king; that Opaka was about to consult their great spirit-man, whose powers of healing were so famous, and that they must allow him to pass up into the holy place. If any one attempted to injure him, I said, he must first attack me, his son, who came to protect him. I was answered by reiterated assurances of their peaceful intentions, of which I felt the more confident as I saw some friends of mine busy clearing a way at the spot where we intended to land. When the great Opaka, however, was raised from the canoe, feeble and trembling, a shout of derision and hate spread through the crowd; at which I sprang forward, pistol in hand. An old woman at the same moment

dashed forward, and, fronting Opaka, demanded, in screaming accents, the restoration of her beautiful son. A man beside her, in as wild a manner, raising his spear, asked for his brother, who had been left dead on the sands of Mangerongaro, and a cry of vengeance was thus raised against the chief who had deprived them of their dearest relatives.

The pressure was becoming too strong for me, single-handed, to resist, and it was with the utmost difficulty I could keep a space clear before Opaka, by which we progressed slowly towards our destination. If we once arrived there, I knew we were secured by the taboo; but I had given up all hope of getting so far, when a shout at a little distance diverted the attention of our assailants. In a minute little Juan was flourishing his hoop-iron sword by my side; and Turua and several Matungans did their best to quell the excitement. I of course availed myself of the diversion to facilitate our advance; and as we pushed forward under the shade of the cocoa-nut groves, supporting the old man, I saw him, notwithstanding his danger and debility, casting looks of envy and covetousness up to the well-filled boughs above. We had almost arrived at our destination when a powerful savage, the same who had first demanded his lost brother, bounding in front of Opaka with a yell, raised his spear, which, in another moment, he would have buried in the old man's body, if I had not noticed the movement, and thrown myself suddenly on him with such force that we both came to the ground together. The next instant Opaka was in the Huie Atua house, where he was safe from further danger.

This place was much resorted to by natives of all the group; but as the old priest's fees were considerable, it was only by those whose means were most abundant. Although the incantations employed by this Polynesian Æsculapius were similar to those used by brethren who had not the

same reputation, his cures were said to be much more certain. Perhaps the situation of his house, more than usually elevated, and the restored confidence of the patient, had some effect. Shortly after this there came here a child of O Pai Tangata's, so ill that I should have given him up, but in about a month he was in as good health as ever.

In Mangerongaro the epidemic had made more ravages than elsewhere; and as each death was the occasion of feasting, their cocoa-nuts became so scarce that they were compelled to "masanga te kaiing"—that is, put a restriction on the indiscriminate use of them. To "masanga," taboo, or put a ban on certain trees, or even districts, is a matter of every-day occurrence with the economic landowner, that the supply of nuts may not fail; but to have the ban put on every tree throughout the island, and to be reduced to a very moderate allowance of food, was soon the cause of great suffering, as was seen in the cadaverous countenances of the natives.

As the general masanga must have the approbation of all the adults of the island, the white men were urged to return to Mangerongaro, to participate in it. We, therefore, found ourselves once again in the island on which we were originally cast, and had many adventures to recount to each other.

After our arrival a great "fono," or council, was held near the house of O Pai Tangata, at which the whole male population was assembled, as well as many women, and crowds of children, in the distance, under the shade of the surrounding palm-trees. Our own party was also there, with the exception of the two Society Island natives, to bring whom several messengers were sent. As they did not arrive, however, I went myself, and, to my surprise, found them in a state of great fear. Bobo pleaded hard to remain, saying, "No good, masanga; Kanaka here no

good, you see; by-and-by Kanaka eat white man." And it was with the greatest reluctance they consented to accompany me.

After a great deal of talking on the part of the natives, with the usual excitement, the restrictions of the masanga were finally agreed to among themselves, and all the men placed around their necks a piece of platted sinnet as a badge of their acceptance of it. The white men were generally opposed to its adoption, however, to the evident distress of the natives, who begged us, as their children, to wear it, as they wished the other islands to understand that we were peculiarly the people of Sararak, where we had been first adopted by the sacred rites of the mara, and to which we could always come as a home.

Anxious at all times, as far as our supremacy permitted, to conciliate the natives of Sararak, I, with much difficulty, got our people to accept of the badge. I was not aware at that time (but afterwards learned) that it implied a consent to joining in their marauding expeditions, which, of course, I repudiated.

I now rose and told them that, as we were the people of Sararak, like themselves, and had good fathers and food-land, we would accept their masanga. All our people having been adopted here, we looked on Sararak as our nation. In our own country beyond the sea there was such plenty that we had been always accustomed to enough of food, and could not, like them, put up with half quantity. We would, therefore, betake ourselves to the various islands of the Pitaka, where there was yet a sufficiency, leaving them more for themselves, and when their trees again bore fruit would return to eat with them in happiness.

The applause my announcement of accepting the masanga created was dashed by the latter part of my speech, for they had anticipated that, if we did not join in their forays, we

would at least remain to protect their homes in their absence, or assist them against the reprisals that their attacks would probably provoke.

I had for some time past been meditating an excursion round the group, notwithstanding the repulse of some of the whites from the inhospitable shores of the "Tautua" islands; and I was the more anxious to go as I had been informed of a ship passage into the lagoon on the north-east side, more commodious than either of those with which we were acquainted. I determined to start with Juan on my long-meditated excursion in my little boat. The morning was settled for our departure, and I was making some new thole-pins for the boat, when I was disturbed by exclamations of despair. Hearing the name of Opaka frequently mentioned, I dropped my work and hastened to the beach, where I beheld three canoes, from which the sounds of woe proceeded. I at once concluded that the great Sararak chief was no more, which was indeed the case. The whole population of the island was soon assembled on the shore, and his body was carried in a solemn manner by four chiefs to the mara. Opaka's two favourite wives were allowed on this occasion to approach his remains in the mara, but only by crawling on their hands and knees, with their faces towards the east, retiring backwards in the same abject position. The body remained here for a few days, in a temporary house, before it was removed to his own residence at Haka Shusha, where it was hung up in mats suspended from the roof in the usual way. One or two of the departed chief's wives remained in the house with it at all times, whilst several families throughout the island shut themselves up in mourning.

I had now two reasons for delaying my tour of discovery: the first, my anxiety to learn how Opaka's death would influence my position (O Pai Tangata being so near a relative), and the second, my resolve to attempt the recovery of my

sword, which, during his life, the old chief had secreted with such jealous care.

The election of a supreme Iriki, or king, the native population did not seem in any hurry about, and as soon as the first period of grief was over in the household of Opaka, I went on a visit of condolence to his wife, Tupa. A burst of sorrow was my greeting, but she soon evinced the usual female curiosity. I asked her where my father had left my sword, for I was sure he would like me now to have it as it belonged to me. She was silent in a moment, and tried to evade answering. However, I pressed the question, and she at last whispered that it had been taken, before Opaka's death, to the house of O Parry, who now had it secreted. As this sword would be a most valuable acquisition on my proposed journey, I resolved to leave no stone unturned for its recovery. I therefore hastened off to O Parry's, whom I found suffering under the epidemic, which still continued, but in a more mitigated form than at first. He, of course, denied all knowledge of the coveted article, and when I told him that I knew it was in his possession, he was very angry, and asked, "Who told me?" at the same time again denying the fact.

I whispered in a hollow voice that it was the white man's Atua told me, the sword being a Huie Atua one. I also said that the spirit wanted me to have it before, but as Opaka would not give it up the presiding genius of the whites would not allow their Huie Atua man to cure him. I knew he had it, I said, and if he would not restore it he would die also.

He turned to his wife and told her what I had said. Her little round face suddenly elongated and turned pale, while she hastily moved to the side of her husband, as if she expected some one to rise in judgment against her. At once surmising where my treasure was secreted, I moved into the hut,

and raising the boards at the place she had just left, discovered my long-coveted sword half-buried in the sand. O Parry's little wife, who was very fond of her husband, asked me, with tears in her eyes, if he would die now, or be exposed still to the Atua's anger. I assured her she need not have the least apprehension, for O Parry would surely recover.

A few days afterwards a near relation of the late Opaka made his appearance from Ruahara, and created a considerable sensation. The day after his arrival I was summoned by O Pai Tangata to Haka Shusha. As I proceeded to that solitary part of the island, I found all the people hastening in the same direction, but keeping a mysterious silence as to the cause of their meeting. I soon discovered, however, that it was to appoint an Iriki in place of Opaka. He having died without male issue, my father and the Ruahara chief were the principal competitors for the position of the departed Iriki. After much discussion, it was finally arranged that our new friend should rule over the territory of Haka Shusha (depopulated when conquered by Opaka, but now again raised into a separate kingdom), and that my father should be monarch of Sararak.

Cocoa-nuts, in all their stages—from the young vai to the cooked uto—were placed in neat baskets, ornamented in a way I had never seen before, and, after passing through various hands, during which prayer was muttered over them, they, together with orora and fish, were laid at the feet of both the chiefs, who did ample justice to the repast.

Nothing further occurred to delay our departure. Juan and his young wife having all in readiness, we pushed our little boat from under its shade of palm-trees and passed over the white sand into the lagoon just as the sun appeared above its opposite side.

I entered the boat, where the bride and groom had already

taken their seats, and we at once struck out vigorously for Haka Shusha, determined to test the new monarch's hospitality. We were soon at the landing-place, and, after beaching our bark, a few minutes' walk brought us to the settlement, which we found deserted, except by an old woman and a half-witted boy, the people being all on a fishing expedition. Returning to the boat, I made for the little island where Opaka had overtaken me on my former flight to Tepuka. The Haka Shushans were fishing in the very passage that I had found such difficulty in crossing. They were still spearing, an exercise at which they are very expert. However, we went to a hut, where a young girl was cooking some ohos, and were presented with a large one just from the sand-oven in its swathing of leaves. Hot, rich, and juicy, it made, with cocoa-nuts that we had with us, an excellent breakfast for the three. Without further delay, we then proceeded along the southern reef to the eastward, and in the evening were hailed with shouts of greeting from the small though thickly peopled island of Etuchaha, the inhabitants of which, though separated by several miles of submerged reef from the Tepukans, are closely allied to them, and known by the same name.

Notwithstanding my long absence and renouncement of all connexion with the Tepukans, they received me in the most friendly way; and Maurè, their king, was as hospitable as formerly. Not only had this island suffered very little from the epidemic, but there was abundance of food on it, which induced us to make a sojourn of several days. At the same time I had an opportunity of learning how I might be received in Tepuka proper. If I had any doubts with regard to this, they were soon set at rest; for, in a day or two, Mahauta Nuè's two children arrived to urge me to proceed with them at once. They had both grown perceptibly, particularly the little girl; yet she was still the same delicate-

looking, timid creature, the very opposite to her manly, rather rough, brother. She was very expert at catching small fish by diving, an exercise in which she excelled all the other children of her own age. The women are generally as good divers as the men, particularly those of Tepuka, in whose waters principally is found the pashu, a large white corrugated clam, which, when cooked in a cocoa-nut shell, is excellent. Those of a large size are only to be had by diving several fathoms. The women often swim out with a paddle two or three miles into the lagoon to a favourite toka or rock, at the base of which the pashu is found imbedded amongst the coral, from which it is dissevered by a piece of strong wood, stone, or iron. Two or three may be thus secured before coming to the surface. When the diver reaches the floating paddle, to which a basket has been attached, the shells are opened, and the fish are placed in the basket, as the former would be too weighty to swim with to the shore.

In a few days we left for Tepuka in convoy of several canoes from Etuchaha. The whole party started ahead of us—each striving which should convey the first tidings of our approach. We proceeded meanwhile more leisurely, sometimes rowing, but more commonly poling our little boat over the shoal parts of the reef. We made a halt at the small, solitary island before alluded to, where, under the pleasant shade of its palms, we luxuriated in the refreshing beverage derived from some young vais, which Juan had plucked from a small tree he had ascended. We did not leave till past mid-day, and it was nearly sundown when we pushed into the deep shadow of the little cove, on the sands of which the Tepukan fleet was drawn up.

Though we were received by some with the usual noisy demonstrations, I observed that many of the faces had not as friendly an aspect as I could have wished, and I was not

long on the island ere I discovered that there was a strong party, whose feelings were anything but favourable towards me. Those opposed to me were chiefly the younger and less influential men in the northern portion of the island, where Frankè resided. We were, however, hospitably entertained.

The second night after my arrival I went to pay a visit to Ocura, the favourite wife of the late great Mahauta, who, being still in mourning, could not leave home in the daytime. However, as I approached her house, she came out to meet me, and sat with me at a neighbouring hut. When I spoke of Mahauta's goodness and friendship for me, she burst into a paroxysm of grief; and, with piercing shrieks, ran towards her own house, from which we afterwards heard moaning and wailing, and occasional bursts of grief; at last some wilder screams mingled with several severe blows; then, suddenly, all was still. Even the loquacious natives, who had gathered around me, were silent for once. On entering the house we found the graceful form of the wretched Ocura stretched senseless beside a cocoa-nut log, the blood disfiguring her death-like features. After the manner of these people in violent grief she had beaten her head against the fallen tree till she dropped senseless beside it, and it was with much difficulty that she was restored.

During my few days' sojourn here the natives presented me with a blue-striped sailor's shirt, a flannel one, and a pair of dangaree trousers, trophies of the wreck. The first was strong and little worn, having been in the possession of an old woman who kept it hung up in her house as a curiosity and decoration. It was not without much solicitation that she parted with it, though, when I presented her with my old ragged one instead, she seemed well pleased with the exchange. My thick cloth trousers, though much admired by the natives, were in a sadly dilapidated condition,

bound together in various parts by fish-bones. The blue shirt I gave to Juan, who required it as much as myself. Our dress was much admired. The chief treasure I obtained was a large sheet, formerly my own, held by the possessor in great estimation. This I was anxious to secure as a sail for my boat. I could not obtain possession of it, however, otherwise than by stratagem. During our evening meal, when a crowd assembled to see the "lions feed," I told them wondrous stories of the manner in which our small boats were managed with a sail, their beating to windward, and the long voyages we performed in them. They were rather incredulous at this, believing that without an outrigger so small a boat as mine must capsize. I said I would show them to-morrow how I could manage my boat with the aforesaid sheet—a proposal with which all, except the possessor, were delighted. On the morrow, however, his remonstrances were of no avail, and he was induced to hand it over to me. Though my performance in the little flat-bottomed punt, which slid away to leeward, would not have gained applause with a regatta club, it was sufficient to establish me in the possession of my sail. The poor fellow actually wept in parting with it, but I was hard-hearted enough to hold to it. Some of his friends, observing his grief, relented in his favour; and fearing the reaction might become general I determined to leave at once.

I told Juan to send his wife over the reef to the little island where a termination had been put to my former attempt at exploration. He and I then, without formal leave-taking, pushed off—the natives supposing we meant merely a passing visit to a chief from whom we had had a pressing invitation, through his pretty little daughter, who now accompanied Juan's wife over the reef.

My arrival at the spot I had formerly left in such disgust was hailed with feelings very different from those which had

greeted me on the previous occasion. The few inhabitants gathered round us with every demonstration of friendship; an oven was at once heated to cook fish, pashus, and neu oara for our entertainment. We were soon joined, too, by the overland party, augmented by several young people from Tepuka.

By daylight we were astir; and Juan's wife having, with proper forethought, secured provisions for our morning meal, we proceeded directly to the boat. Leaving a little group, apparently uninhabited, which appeared to be sprinkled with gaunt, barren, or scathed cocoa-nut trees, scrubby pandanas, and rank hara weeds, we made for the nearest island of any importance, winding our way with difficulty through a channel of broken coral. On reaching the shore the boy ascended a cocoa-nut tree, of which there were but few in the island, and with what he procured we made our morning meal, which proved rather scanty. Leaving the girl and boy on shore to find their way along the beach, we in the boat wound along the reef, with a gentle breeze from the shore swelling our new sail. The innumerable shoals required our constant attention. When the sun shines on the water, it is almost impossible to discern them till you are on their tops. Their rugged edges, and numerous needle-points, render them very dangerous. Keeping as close to the reef as we dared, that we might be in communication with the pedestrians, our progress was but slow. We found the island very bare of food (the first attention of the natives), many of the trees being dead. Tamata, as it was called, formerly belonging to the Tautuans, as did all the eastern group, but it was now a tributary to Tepuka, the natives of which had ravaged and nearly depopulated it. There were no inhabitants along the line we had traversed, but on rounding the next point, we came to a pleasant little bay, where a party of natives were fishing with

the "rau rau." They seemed to have made a good haul, which so occupied their attention that they did not notice us till close upon them. As we did not know how we might be received we kept to seaward of them, having previously taken in our friends, who were much more alarmed than we. As soon, however, as we got to a safe distance from the natives, I hailed them. The sound of my voice had an electrifying effect. Dropping the "rau rau," they rushed with wild shouts to their canoe for their weapons, which they brandished in a most threatening manner.

When the boy, however, stood up and explained who we were, one of the party advanced with the usual friendly gestures. On his nearer approach I recognised him as the Tepukan who had visited us in Mangerongaro. After the customary salutations he entreated us, with native superstition, not to approach nearer or they would catch no fish, but to proceed to the settlement a little beyond the opposite point, and await their arrival. They would follow us there in a few minutes, and in the meantime his wife would entertain us.

As our breakfast had been but a light one, and the morning air had whetted our appetites, we pushed on in anticipation of a comfortable meal. With a little labour at the oar we soon found ourselves at the landing-place, where our tiny bark was drawn up high and dry upon the beach. Pushing inland we approached a cluster of mean-looking houses, apparently deserted, as there was no stir of life till Juan began to ransack the roof of the nearest hut, where the native treasures are generally bestowed. A menacing scream then told us we were not unobserved, and several old women were soon around Juan, who informed them he was looking for something to eat. This was literally true, for there was nothing to be seen in the houses except one or two old sleeping-mats. The natives of this island, which is

situated between contending nations, find it necessary for security to secrete their property.

We told them that their men were coming with lots of fish, but in the meantime we would take what they had to offer. Instead of entertaining us hospitably, however, they sullenly left us one after another, not even their natural curiosity detaining them. We awaited the return of the fishers for some time, but as they did not come we ordered the boy up the best supplied tree. This he soon denuded of its cocoa-nuts, in spite of the violent expostulations of the old women, who, as each nut fell on the ground, uttered screams of anger, and even threats of vengeance. They sneered at our retorts, imagining that their proximity to Tepuka secured them from such distant foes; but, fortunately for our veracity and farther influence, a very few nights afterwards they were invaded by our friends of Sararak—an event which I turned to account on more than one occasion.

Seeing the bad feeling that existed against us here we did not await the return of the men, but pushed off to sea with no very pleasant anticipations of our next encounter with the Tautuans. We coasted along their shore for a mile or two, till, observing another opening in the reef leading to a more densely timbered shore, we cautiously passed into it. The passage led us not only to the beach, but, by a deep pool, overshadowed by palms, and bridged by a fallen cocoa-tree log, to a spacious shoal lagoon in the centre of the island. We beached our boat under the overhanging trees that spread their feathery branches across the little channel. After a close inspection of the ground on either side, we discovered neither footprints nor any other signs of population, except a few decayed and long-deserted huts. Secure from danger, therefore, we undressed and plunged from the rustic bridge into the transparent pool, an exercise which we

enjoyed for an hour or so, whilst the girl prepared our mid-day meal, after partaking of which Juan and I went to survey this part of the coast.

I found that the lagoon opened at its northern side to the sea-bound reef, across which at this point the sea also washed into the main lagoon, separating that portion from a still more densely wooded island on the opposite shore. This, I was informed by our Kanakas, was "Muta Muno," which we might expect to find inhabited. After a little delay we got into our boat and pulled to the other island, where we found a convenient landing-place. We observed the palms had been so entirely stripped of their fruit that we could find none to allay the thirst which exposure to the sun produced. We proceeded, therefore, cautiously inland to an elevated ridge about the middle of the island, fearing a surprise from the natives, who had been represented to us as treacherous and fierce. There was still no evidence of inhabitants except an old house going to decay, but we found some fruit-bearing trees, one of which our boy immediately began to ascend. At the same moment, however, the well-known alarm cry ("Taka oatché!") was heard a short distance off, and then we became aware of the presence of an observer in the shape of a young girl, who peered in terror at us behind a cocoa-nut log. When we approached nearer to her she raised her voice in loud tones of alarm, and was responded to (at a distance apparently) by a hundred others. This was the more provoking, as I was anxious to establish a friendly intercourse with these people, having become assured, from the multitude of old pearl-shells along the island we had left, that this side of the lagoon was most prolific in pearls.

Juan ordered his wife to go forward alone, to reassure the young stranger, which she did. As they spoke, the wild shouts of the savages told of their rapid approach; at which

the manner of the young girl changed, and she urged us to fly to our boat, and put to sea, or we should all be killed. I told her that I did not want to leave, as I had come to make friends with her people, and with her particularly, she was so lovely. What a little flattery will do! Even the heart of the savage yields to its influence. The large soft eyes opened in a kind of pleased wonder, and, springing forward, the maiden jumped into the boat, which had now been pushed into the water, and promised to take us to a place of safety. Seeing, however, that the boat was too small to hold us all, she ordered the boy and girl to remain, as they would not be injured; but urged us to push off instantly. Indeed it was high time, as we could already see the red forms of the natives rushing along the ridge we had just left; but we were beyond reach of their spears when they gained the beach, and surrounded our two young friends, to whom, I was happy to see, they offered no violence. They called on our new companion "Haka Puta" (the heiress, or holder of possessions) to come back; but she replied that she was going to land at her own place, where they were to join her. On hearing this they returned quite peacefully along the sandy shore, keeping abreast of us as we coasted along the fringe of the reef some quarter of a mile.

Haka Puta at once squatted herself in the stern of the boat, from whence she issued her commands in the most dictatorial manner. She was very communicative, too, and, notwithstanding her imperious manner, full of fun, ridiculing our ungrammatical Kanaka. It appeared she had gone with her father, a leading Tepukan chief, to Sararak, when some of her tribe first visited us; but I did not recollect her, though she did me.

We had already reached her house when the pedestrians began to make their appearance. As they approached they performed the "hai," and made other demonstrations of

friendship, so that all fear of danger was removed for the present.

It was finally arranged that we should proceed to the quarters of the great chief, who, like the late Tepukan king, was called "Mahauta Nuè." He adopted me, whilst his brother, apparently an older man, yet inferior in rank, took charge of Juan and his wife—an arrangement which did not seem at all satisfactory to our self-willed young friend, who looked on us as her especial property. Mahauta presented me with his spear as a mark of confidence. He was tall, athletic, and well-proportioned.

On our march we passed by a waste tract of some extent, on which were some gaunt and plumeless palm-trunks rapidly going to decay. I asked Mahauta how the district had become blighted. "Oa oahea," he answered—that is, "The crest of the tree has been cut off." When this is done it soon dies, and the timber falls rapidly to decay. I suggested that he should replant it. He looked over the land in a melancholy manner, and, shaking his head, said, "Who would eat it?—we shall be all dead, and our children, perhaps, in other lands." I subsequently learned that this was the scene of a great battle, where the people of Tautua (then the most powerful and dreaded of the group, having themselves subjected all the east coast) had been defeated by their united enemies of the opposite shores, who had destroyed their trees and killed so many of their warriors, that they had never since been able to regain their power. Their population daily decreasing, they were no longer able to guard their extensive territory, and, for safety, were compelled to concentrate their small force as much as possible in one spot to avoid being cut off in detail by their merciless enemies.

After crossing a partially sea-washed reef, we came to a small island of about half a mile in extent, well wooded with palms, and possessing quantities of a shrub, not unlike

privet, bearing a small pink flower, and ere long emerged on a narrow slip of reef, over which the sea dashed with sufficient force to form a continuous rapid towards the lagoon, making the footing very precarious.

We soon reached our quarters, and, while the evening meal was in preparation, were of course the centre of attraction. Our dress, our hair, and our persons, as far as we would permit, were made the object of their investigations, but their timidity was such that they were easily checked when too obstrusive. The luxury of an extra coating of gravel was spread on the floor of our huts to soften our beds, on which, after the fatigues of the day, we slept soundly.

The following morning my first object was to explore the island, the only striking features of which were its prominence, rendering it a good position from which to see passing ships, a fresh-water lagoon and swamp in the centre, and more appearance of an alluvial soil than I had before met with. I regretted deeply that I had not earlier been aware of the existence of such a spot, as I have little doubt yams, sweet potatoes, and pumpkin seed, so unsuccessfully planted in Sararak, would have thriven here; and if we were to dwell long in this place, these fruits would have been an inestimable treasure. Satisfied with the position of the island as a look-out post, and there being apparently an abundance of fish (especially my favourite, the "ruchy"), I determined to take up my abode here for some time, if the hospitality of the people, which, at present was liberal enough, did not flag.

On my return to the village my breakfast was awaiting me. Sundry little black cocoa-nut utensils, filled with various kinds of fish, were placed before me, together with a mass of very small scarlet fish, pressed and baked into a kind of cake—a very palatable dish, that I had not seen before. This little fish, which is secured in great shoals, when dried, pressed,

cooked, and eaten cold, forms an agreeable meal. I was intently engaged discussing all these bounties, the donor of each article reminding me that he was the contributor, when, with a ringing laugh, a pair of soft hands pressed tightly on my eyes, and my head was drawn back. As soon as I could disengage myself, I beheld the merry face of Haka Puta leaning over me. I told her to sit down beside me, and partake of the good things before us—a request with which she complied so heartily that I was not astonished at the rotundity of her person. Haka Puta was very youthful, but decidedly stout. Nevertheless, she was extremely pretty, and her limbs were beautifully formed. Her hair had the auburn tinge common at this place, and her eyes were large and lively. Throughout the day she trotted after me wherever I went, and at night her reluctant parting for her own village showed that already a friendly feeling had been established between us.

We had been about a week here when we were aroused one morning by the alarm cry, "Taka oatchè!" and I had scarcely reached the beach when I observed several canoes, containing about one hundred warriors, rounding a little promontory to the southward, and rapidly approaching the landing-place of Muta Muno. The Tautuans, of course, flew to arms, but resistance would have been useless, as they could not muster a third of the above number in fighting men. They therefore kept together at their little stronghold, determined to oppose the invaders if they advanced so far, but to make no attempt to prevent their landing. The women rushed to the scene of action, Juan and I following; and their yells and noise were enough to have scared a more civilized army. Our present visitors, however, were proof against such sounds, and already the cocoanuts were falling in all directions before the hand of the spoiler. On our way I was joined by Haka Puta, who,

ever on the alert, had learned that it was my friends of Sararak who had made the descent. She begged me eagerly to assist in saving her land from plunder; and I assured her of my best exertions on her account, though, remembering the half-starved condition of these people when I left them, I had not much confidence in my influence over them in their present excited state.

On beholding me their labours were for a moment abandoned, whilst they performed the customary salutations; but, as time was too precious for much ceremony, they hurriedly resumed their work. I was astonished at the rapidity of their movements. The trees that had any number of nuts were ascended in a minute, and the fruit was rapidly wrenched from the stem, and dropped to others beneath, who, before picking it up, tore off a strip of the husk, and tied two together, forming what is called an "echik." When ten of these pairs had been collected they were, by a rapid movement, ingeniously twisted together, forming "echuckau," tens, but literally twenties, as the Kanakas generally count in pairs. These bundles were carried to the beach by the old men, to be ready for removal at a moment's notice. Their progress was like that of a host of locusts, all behind their path being left bare.

On arriving at Haka Puta's land, I had much difficulty in saving it from plunder, for many who had got into the trees before I saw them had already gathered quantities of nuts. In every instance, however, they good-naturedly obeyed my order to come down; though some of the leading men expostulated with me about my interference, reminding me that these people were *our* enemies, and that they showed great clemency in not taking their lives.

When a sufficient quantity had been collected to fill their fleet, they had a grand gorge after their lengthened abstinence, before starting on their return voyage. Whilst thus

occupied, I tried to bring O Pai Tangata and Mahauta Nuè together, but neither seemed willing to trust himself in the other's presence. The people of Sararak were very anxious that I should return with them; but as I was in good quarters I declined. They went off in high spirits across the lagoon, their canoes laden to the water's edge. The village of the Tautuans was very silent that night; and our next morning meal was much later than usual, as the people had now farther to go for food. They were also thrown into the greatest distress by a report that Matunga was preparing an expedition against them.

As the people of Matunga had at all times an abundance of food, their healthy trees bearing prolifically, and their insular position affording them a constant supply of fish, I had shown them the folly of provoking quarrels with their neighbours—where they could gain nothing, and might lose much. This reasoning they seemed fully to appreciate, as, at my expostulation, they had relinquished an expedition against the same place on a former occasion. I therefore did not believe in the report, and endeavoured to reassure the Tautuans. My exertions, however, were useless, and the whole community fell into a state of the greatest dejection. They seemed also to look on me with suspicion — not without apparent reason, as in both cases it was my immediate friends that were making the attack. It was in vain I assured them that if the Matungans arrived I would prevent their injuring them, for they remembered how little I had interfered on a recent occasion. Haka Puta, who still trotted about with me everywhere, was the only one who seemed fully to trust me, amusing me with her innocent prattle.

On account of the suspicions of the natives, I told Juan, the second day, that the following afternoon we should proceed on our expedition, to which he readily acceded.

Not so his fair spouse, who positively declined, having, as it subsequently proved, private reasons for wishing to remain where she was, whilst Juan was rather desirous for their departure. During our stay in Tepuka a good-looking young fellow, whom the girl represented as her "teina" (brother or cousin, the same word implying both) had been a constant visitor at their lodgings, and, since our arrival here, had made a second visit to us. In Juan's absence I had seen the fellow in rather closer intimacy than is consistent with these people's ideas of such near relationship.

The next morning, shortly after daylight, our little community was dismayed by the arrival of a messenger from the opposite shore, with tidings that the Matungans, together with a number of the people of Tokerau, were concealed in the woods we had just left, and we might immediately expect them, with a white man by whom they were led. I was now satisfied that the Matungans were in reality on the march, and at once concluded that Frankè, who had long been jealous of my influence, had taken advantage of my absence to excite them to this expedition and to make himself popular by joining in it. Uncertain, therefore, how far my influence might have been dispelled, I felt anxious about the result. Some of the Tautuans talked of flying to their most distant island, or even to Tepuka; others of putting to sea in their canoes. Their wavering councils were brought to a hurried conclusion, however, by the appearance of the enemy's fleet advancing rapidly across the passage. Mahauta at once declared his intention of opposing their landing, and the men hurried to arm themselves with less noise and more determination than I had yet seen amongst these people, while the women rushed off, screaming, to secrete such little household valuables as they possessed.

The little group of warriors, each armed with several spears, collected around their young chief on the bank above the

INVASION OF TAUTUA.

strand, towards which the canoes were heading. An occasional muttered exclamation, or the names of such of their assailants as they recognised, were the only sounds amongst them. I observed with surprise, what I had never seen before, that the men were entirely nude, and I afterwards learned that, in cases of extreme affliction, they throw off the maro. I kept, with Juan, in the background, having recognised Frankè, and not wishing him to know I was here till the Matungans were within speaking distance, when I hoped to be able to resume my influence over them before he had time to concert hostile measures. As they approached I saw that all the boats were filled with familiar faces, but I looked in vain for Turua, who alone had refused to join the expedition. I hurried down with Juan to the strand, calling out their names, and with my hand waving the friendly salutation, "Shara, shara." In an instant all Frankè's plans were overturned. Every canoe stopped, and their crews, shouting my name, "Tanie Mano, e," waved the shara, shara; whilst, notwithstanding Frankè's discomfited looks and remonstrances, the leader of each boat rose and made the speech of welcome. This ceremony over, I told Taharua of the recent incursion from Sararak, the poverty of the people, their kindness to me, and my determination to protect them. They all assured me of their friendly intentions, and asked for permission to land that they might meet my new friends in peace. I could not, however, restore confidence to the Tautuans, and Mahauta begged me to take them to the landing-place on the adjoining island. It was at length arranged that those with Taharua alone should land, while the others remained in their canoes. The Tautuans then seated themselves, and the Matungans, after saluting me, sat down near the others in a group. Taharua took his place beside Mahauta, whom he saluted—an act of friendship which was returned by the latter. It was evident, how-

ever, that there was no great love or confidence on either side.

The evening meal occupied them till it was dark, which prevented the danger of any pilfering that night, as they are too superstitious to venture out for such a purpose at late hours. All, therefore, retired to rest in peace.

By daylight I was astir, and hastened to the house where Frankè, with some of the younger men, had slept, but, as I feared, it was already deserted. I hurried to Taharua, and with him went in search of the others, whom we discovered in the act of climbing some trees. We ordered them back to the beach. Taharua was in a towering passion, but they excused themselves by throwing all the blame on Frankè, who had incited them to this breach of their promise.

The morning meal over, after a pressing request for me to return with them, they took their departure without having pulled a single cocoa-nut; and, as they paddled off from the shore, shouted their farewell, "Ahana, Tanie Mano, ahana!" with peculiar melancholy voice and action, which I returned after their own fashion, calling out their names respectively to each.

I had a special object in remaining at Tautua. I had heard the people mention the existence of a shoal, of several miles in extent, lying off the point of the group to the north-east. As well as I could make out from their conflicting statements, this shoal was about ten miles from the land. I have since found that it is not laid down on any chart, nor does Wilks, who pretends to give a correct survey, allude to it, though it is an object most dangerous to ships approaching the islands in that direction. As the sea breaks over it, however, except in fine weather, the danger may be observed before it is too late, except in such a case as ours. According to report it abounds with fish and pearls, though the latter statement is denied by many. All, however, agreed

that they could not venture to it on any but a perfectly calm day, and, though Mahauta had promised to get up an expedition for the purpose, there was always something to prevent it.

I got tired of their procrastination, and resolved to proceed on my journey. This, however, was not so easily done. They had now found I could serve them, and were anxious for me to remain. Our cockle-shell of a boat would not convey four of us across the passage, where a strong ocean swell set in; and as they had always some excuse to prevent our having the use of a canoe, I determined, with the help of my party, to launch one early in the morning, and, having made the opposite coast, leave it for some of the natives to come and take back. Haka Puta was the only obstacle to this plan, as she constantly followed me about, and, if she saw me taking a canoe, would certainly give the alarm. I therefore arranged to get her out of the way. In the morning I told her I was going to visit her mother, and asked her to accompany me, which she did in high good humour. We had passed to the opposite island, and were wending our way through its shady groves when I said I was taking her home, as I intended leaving for Matunga in the morning. She did not understand me at first, and was in great joy, believing she was to accompany me, but when I undeceived her she burst into a passion of grief, and, squatting down, said she would go back and tell Mahauta, who would prevent our getting away. I tried every persuasion to induce her to come on with me, but to no purpose. As she persisted in sitting on the ground, crying violently, I told her if she would not come with me to her mother I must leave her, and would go away at once. I bade her good-bye, but she would not answer, except by renewed crying and sobbing. I therefore left her, I confess with no small feeling of regret. Her disappointment, however, was only temporary, for in a

few minutes her cries had ceased, and I believed she had returned to her own house, when the patter of rapid feet close behind made me look back, and the next moment Haka Puta threw her arms round me, and, half-laughing, half-crying, said I had only been making fun, and was not going to leave them to the attacks of their enemies to be murdered, or starved to death, or if I was I should at least take her with me.

I felt sorry for her, but I was inexorably hard-hearted, and told her I should leave that evening. I tried to disengage myself from her, but, throwing herself on the ground, she clung to me, exclaiming, "Cary coi ahana! Cary coi ahana!" (You shall not go). She screamed for help, and not without success, for several women—amongst the rest her mother—attracted by her shrieks, rushed to her assistance.

All things considered, why not take unto myself another wife? Having two already I need not scruple about a third, and, so resolving, I raised my dark-skinned beauty from her recumbent position, patted her the head, and calling her my wife, said I would now really take her to Matunga; whereat, in testimony of her delight, she brought her nose into contact with mine, and treated me to an amount of friction which was more flattering than agreeable. Our party continued to swell till nearly the whole village had congregated, and when they learned the result of all the noise, the entire crowd returned in great joy to the hamlet. As for the little girl, she seemed overjoyed beyond all proper decorum, dancing along before the party, and performing her merriest antics for my amusement.

Couriers were despatched to bring in all the kith and kin of the bride and their friends. All mine should have been present also, but, as they belonged to the enemy, and besides were too remote for the hasty arrangement, we dispensed

with any of them except Juan, who was to be my groomsman.

The marriage breakfast was not magnificent, although in the royal family. It is not usual for these people to make much, if any, distinction on such occasions; and they have nothing corresponding to our bridecake—in fact, it was strictly an ordinary meal, the same as on any other day. The bride herself was not visible, custom, rather than modesty, compelling her to remain in retirement. After the morning meal, the different groups assembled round the chief's tent, where the groom and his friends were already seated. The men formed in a row for the pehu, and the women, before sitting down, arranged their titchès, that they might not crumple them, as they prepared to join the chant. The bride, meanwhile, had not appeared; and it was not till she had been angrily called, that from a closed tent some young girls emerged with what seemed to be a bundle of mats in the centre. This, however, was really the young bride, who, coming forth, ran towards the tent where I was seated, and then darting back was again enveloped in the mats, and withdrawn to the remotest corner of the house. The bride does not entirely disrobe herself of the matting for several days after the marriage, when she appears with the titchè, which she wears constantly for the remainder of her life. Whilst the young lady hides her maiden blushes under the matting, and the gentleman sits demurely, but more confidently, in front of the hut, the ceremony of the pehu commences, accompanied by rather an extra amount of crying, scratching, and bleeding, making a most melancholy affair of the happy event. The bride is then handed over to the oldest relatives or friends present for some further ceremonies; which over, the happy couple retire to their new abode.

After the first few days' feasting, the conjugal state did

not make much alteration in my habits, nor did my young bride become more staid or matronly in her deportment. Indeed, her vivacity seemed rather to increase, and her greatest achievement was to get me out of the fits of despondency which I could not avoid frequently indulging in, as my hopes of escape were daily diminishing. On the other hand, I had established friendly relations all round the group, and could command assistance from any quarter in time of danger; but this was a poor solace where, amongst a host of barbarians, life was of so little value to me.

CHAPTER XI.

Plan of a White Kingdom—Proposed Departure—Matrimonial Disturbance—Ruchè Fishing—Departure—Reception at Matunga—A Shakspeare Lesson—Haka Puta's Amusements—Disagreeable Habits of the Natives—Rayheys—Fishing Expedition—Chera Puna—Presents—Curtain Lecture—Scarcity of Cocoa-nuts—Departure from Matunga—Farewell to the Noble Turua—Passage through the Mutagohichè Territory—Affairs of the Islands—The People, their Jealousies and Wars—Misadventure to Haka Puta—Arrival in Sararak—Important Council—Theatrical Representation of our Shipwreck—The White Feather shown by Frankè—A Tranquil Life in Mangerongaro—Unwelcome Visit of the Tepukans—Great Festivities—The Mukatea—My Mission to the Tepukans—Factious Proceedings amongst ourselves—Quarrel between Turua and Ocura—False Alarm—Danger of Wooing for another—Jealousy.

I HAD at this time a serious intention of forming a white kingdom. The barren and deserted islands on the other side of the channel, whose few and scattered cocoa-nut trees were the common property of all who chose to rifle them, would, if properly cultivated, nearly suffice to support our small party, with our wives—especially as many of us had claims in other parts of the group, which we could at all times fall back on—till the young groves, which we should at once set about planting, had arrived at maturity. The chief difficulty in this plan was the disaffection of Joe and Frankè, who, if they did not join us, would most probably, on our withdrawal permanently from the other islands, excite against us the animosity of the more distant ones. However, with Ruahara and our firm allies, the Matun-

gans, on the one hand, and my newly-made friends and relatives on the other, our position was good. There is so little food for the mind in a monotonous life that with such an idea as I had now got I could not rest till I had endeavoured to put it into execution; and I once more resolved to return to the west of the group to confer on the subject with my companions in distress. Juan was delighted when I informed him of my resolution, for, as I learned from him for the first time, he had been in a most uncomfortable state of mind for several days past. I had observed in the village the tall beau from Tepuka, before mentioned, who assumed to be a relative of Juan's wife.

Accordingly, I declared that it was my intention to take my departure on the morrow. Of course, the usual objections were offered; but finally, our arrangements were made for the second day from that date, and as we could not leave without a suitable supply of food, preparations were set about for a day's fishing extraordinary. The ladies busied themselves with their cooking apparatus, whilst some of the youths were sent across the channel to form a temporary encampment of palm-boughs close to the point, that being a celebrated fishing ground.

The following morning Juan and I proceeded to our accustomed bathing-place, but we had not been long there when, to my astonishment, he abruptly left me and returned to the village. A few minutes afterwards, shouts of alarm and confused noises made me aware of some untoward event. I ran to the scene of action, where I saw a number of figures passing at full speed, whilst many of the women were wailing and wringing their hands. On asking the cause of all this disturbance, I found that Juan, on his return, had discovered the suspected stranger inside his house, the sides of which were let down. At once bursting in, he had endeavoured to grapple with his unbidden guest, who, eluding

the friendly embrace, had dashed out, and made for the wood, Juan after him, brandishing his formidable iron sword, and, like the veriest savage amongst them, yelling vengeance. At this moment the tall visitor emerged from the wood like a hunted wolf; and when, with a glance over his shoulder, he saw the dreaded sword of Juan brandishing close behind, terror was expressed in every feature. As they ran along the open beach I sprang forward to join in the pursuit, when several of the natives threw themselves before me, and begged me, instead of assisting Juan, to stop him, for they assured me, should a Tepukan be killed among them, the consequences would be dreadful. Juan did not require my assistance, however, for jealous rage augmenting his speed, he rapidly gained on his foe. Already the dangerous weapon was raised for a furious cut when the islander, springing down the bank, dashed into the water where it deepened at the edge, and struck out for the opposite coast. Juan, fortunately, did not attempt to follow the amphibious savage, who, skilfully avoiding the stones thrown after him was soon out of danger.

The savage must have been greatly alarmed, for Juan's domestic peace was never troubled by him again. The thrashing which, on his return home, he gave his spouse, seemed to have been so satisfactory to his wounded feelings that when, on the following morning, our fleet started for the Contra Costa, he was the jolliest among us.

The ruchè fishing was very successful. We had abundant feasting that day, and baskets were filled for our journey with utos, neu oara, &c. We had scarcely lain down, however, when one of those sudden changes that occur in these lands took place. The lovely starlit heavens became overcast, the thunder rolled, and the rain fell in torrents during the entire night. The only way to bear it was to sit up, gathered into as small a compass as possible; but sleep at

length overtook me. Towards morning I awoke, lying in a pool of water, from which, as it was not very cold, I did not experience much inconvenience at the time, though the frequency of such exposures has had since a most injurious effect.

After an early breakfast of ruchè—the best fish in the world, cooked in a manner that Soyer could not excel—we selected as a servant a young lad, a poor relation of Haka Puta's, and took a melancholy farewell of our kind friends. Juan and I proceeded in the boat, the two women and the boy journeying afoot along the beach, whilst the shara-shara and oft-repeated "Ahana!" were waved and shouted to us with feelings of genuine sorrow. Our boat was loaded with provisions, and our friends were delighted to receive us, as we were enabled to afford them such a meal as they had not enjoyed for some time past.

In the evening we were joined by a family from the further end of the island, with whom was a tall, handsome-looking young girl, whom I had met on my previous visits to this place. I was pleased to see her, though my little spouse treated her very coolly, and on her departure said, "She wondered how I could speak to such an ugly thing!" I thought nothing of her little jealousy at the time, but subsequently had cause to remember it.

The following morning my boat was carried down to the beach by the officious natives, who had taken it into the interior, hoping to induce me to prolong my stay, and Haka Puta and I took our departure, the rest of my party following overland to Tokerau. As we sailed leisurely along the shore towards the point facing Matunga, I could distinguish amongst the shouting crowds on the beach many familiar faces, and when we entered the little sheltered coral cove the natives plunged into the water and hurried us, skiff and all, over the pebbly strand, until our boat was sheltered under

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the young palms. This to me had always been a pretty spot, but it now seemed doubly sweet, for I returned with joy to it as my home. The pleasant isle of Matunga lay smiling in tranquillity across the passage, the dense shade of its groves only hiding from my view the many sincere friends that I knew crowded its shores, anxiously awaiting my return. I did not, therefore, delay long at Tokerau, but procuring a canoe started across the channel (some three miles in width). A gentle breeze filled my little sail sufficiently to keep her ahead of the other laboriously-propelled canoes, to the delight of their boisterous occupants, who vainly endeavoured to pass me.

We had not proceeded half the distance when we discerned the forms of natives on the beach. As we neared the shore, they ran along the strand, waving hundreds of palm branches, generally one in each hand, Turua and Taha Rua conspicuous amongst them.

My bashful partner declared it was impossible for her to land; she could never go amongst so many strangers. My threats and entreaties were of no avail, and I had at last forcibly to land her on the beach, when she at once made a dart towards an inverted canoe, under which she managed to conceal herself. Here I was compelled to leave her and proceed towards the expectant assembly, whilst some women, who had been sent to hasten my approach, tried to induce my modest spouse to quit her nest.

Arrived at the council-house, I found the population of Matunga drawn up in the usual form, the women seated in two rows facing each other, with a space in the centre, the men standing behind them. On my approach all shara-sharaed and shouted my name. Several of the chiefs made lengthened speeches, accompanied by a short dance, on the conclusion of which they approached the spot where I stood apart and performed the most abject salutations. A mat was then placed

in the centre, where I was compelled to sit. In vain I endeavoured to prevent their cutting themselves, for on so eventful an occasion such an important part of the ceremony could not be omitted. When, however, their bleeding bodies and fatigued appearance showed that they had had enough of it, I was called on to pass round the delighted circle and receive their homage.

Frankè and Joe, during the pehu, had been endeavouring to turn the affair into ridicule, to the great disgust of some of the natives. Since my return they had been treated with entire neglect. This pair of worthies, finding Matunga daily becoming more uncomfortable, took their departure for Mutagohichè, whose people, having recently had a misunderstanding with their ancient allies of Sararak, were more anxious to cultivate the friendship of white men than heretofore.

I was sorry to find that many of my friends looked with coldness on poor Haka Puta, which she had perception enough quickly to observe; but being naturally intelligent and animated, amongst the young people of her own sex she became a universal favourite, and, after the morning meal, it was usual to see her, with a crowd of other young women, in some favourite resort, retailing to eager ears stories of foreign lands which she had learned from me the preceding evening. This gave her considerable importance, which she seemed rather to enjoy.

My study of Shakspeare was a mystery which even her intelligence could not fathom. I endeavoured to make her understand the use I made of the book, but her comprehension must have been rather confused, for she would sit a long time gazing at its mysterious pages (as likely as not upside down), and eventually would lay it down in blank disappointment.

On one occasion, when she was looking at one of the little

cuts with which my copy was illustrated, and which I had frequently, but unsuccessfully, tried to make the natives comprehend, I pointed out to her, with a sharp fish bone, the eyes, nose, mouth, &c., of a face strikingly distinct. At once observing the resemblance, she clapped her hands, and excitedly exclaimed, "No te mata e te michè!" ("The face of a child!") I then explained the rest of the figure, and finally the whole picture, telling her what the characters were—the king, his queen, chiefs, &c., the style of dress, and so on, to her infinite delight and astonishment; and soon I saw her squatted in a circle of excited companions, to whom she was endeavouring to describe what I had just enabled her to understand. Such instructions afforded her great pleasure. Every evening it was my office to explain one of the pictures, and the following day she would communicate what she had learned not only to the young people, but to the motherly women, the old crones, and not unfrequently the first chiefs, especially when anything striking was on the *tapis*. The translation, it is true, was of the freest; and I doubt whether the Bard of Avon would have recognised his characters as represented by the little savage recorder.

In my wanderings she was constantly by my side, sharing the popularity bestowed on me. Her tongue, to be sure, was a most active member, but I myself was fond both of talking and of hearing others talk. When, in my deficiency of the language, I failed in making myself fully understood, her absurd translation was most amusing, as she always pretended perfectly to comprehend me. Her interpretation of their language to me in cases of difficulty was a masterpiece of mystification. She would insert in her discourse at any point, and no matter how irrelevant, the three or four words of English she possessed. When she succeeded in making me understand her, she considered it a great

triumph, and, clapping her hands, performed all kinds of joyous antics. She evinced, however, a greater amount of jealousy than was agreeable; and when any of our female acquaintances occupied more of my conversation than she considered proper, she very unceremoniously ordered us to "manieniewr!" which may be expressed in our vernacular by the vulgar phrase, "shut up!" or in more polite, but less forcible English, "Silence!" Her chief delight was to show off her privileges, and the liberties she could take before the chiefs or great men of the island. When sitting in council amidst these "potent, grave, and reverend signors," she has not unfrequently stolen behind me, jumped on my back, and, to the astonishment of those around, pulled me to the ground before I was aware. Sometimes, when walking, she would spring on my back, and insist on being carried. This, however, I cured her of by carrying her one morning to a rock in front of the village, a little distance from the beach, where the water reached my waist, and from which she could not return without wetting her tichè. Here I left her screaming and imploring me to take her off, the usual crowd of idlers on the beach laughing at her all the time; nor would I remove her till she had promised to conduct herself with more matronly propriety in future.

Haka Puta proved an excellent housekeeper. Naturally cleanly, she readily adopted my instructions. Her willing resignation of the disagreeable habits of her countrywomen made her culinary arrangements very satisfactory. Living in peace and plenty, "monarch of all I surveyed," I should have been perfectly content, but for the constant yearning for home. Thoughts of absent friends, of my business, and of my future in the world, carried my mind away in discontent from a lot often envied by my comrades in bondage. I still wandered to the beach morning, noon, and night, in the hope of beholding a white sail nearing our

island prison. In my restlessness I resolved to visit Omuka, leaving Haka Puta in charge of Harry, who, with his sweet young wife, was then in Matunga. Haka Puta showed much opposition to my absenting myself, the reason of which I did not at the time know; but, on my return, Harry told me she had kept them awake half the night with her complaints that I had gone off to Chera Puna, and left her altogether. On my landing, she ran into the water, and threw her arms around me with a demonstration of affection rarely exhibited by these formal people.

A few days after my return our people were thrown into a state of alarm by information that the Tepukans were "making their spears"—in other words, preparing for war—and it was feared that Matunga would be chosen for a descent. The same day a deputation from Omuka summoned our chiefs to a council; and, on the next, our fleet was on the move over the calm waters of the lagoon. On approaching the rapid current of the passage, the paddles were vigorously plied, wild shouts accompanying the unusual effort; which, as they spread from canoe to canoe, stimulated the rowers to their utmost exertions. As we wound our way through the forest of coral, we approached a large party of our neighbours busily occupied with their nets among a shoal of "rayheys," a fish something like the bream, that occasionally visits these shores in great abundance.

The boats encircled the school, the occupants beating the water with their paddles, and driving the fish towards the shoals or bays in the reef, where they were captured in the leafy folds of the rau-rau, or even by the hands of those on the banks. So engrossed were they with their business, that we were unnoticed till in their midst, when a few friendly greetings were interchanged. While passing a canoe full of young people, who had come to observe the sport,

several of those in my boat exclaimed, "Tanie Mano, tera Chera Puna!" But I looked in vain for the large black swimming eyes, fringed with long lashes, and the gracefully-curling auburn locks of the lovely girl. At length, however, a cowering form in the bottom of the boat, concealed by a cau-sho, was pointed out as the Omuka belle. I turned towards Haka Puta to direct her attention to the sharer in her lord's affection, when lo! I found her enveloped in the same disguise. "Hallo!" thought I, "here are rows brewing in the camp." But I took no further notice, nor, indeed, thought more about the matter at the time.

As we neared the shore, where a crowd had already assembled to welcome us, poor Haka Puta's distress was complete. Some of the girls rudely pulled aside the short leaf mantle that hid her abashed head, so that I had to interfere on her behalf. When we retired to the house allotted to us she cried most bitterly, and begged me to take her back to Matunga, where she had been so happy. Next day, however, the intelligent young Tepo, who called to visit us at daylight, made herself agreeable to her new connexion; and they soon became great friends, leaving me at liberty to visit my relations in various parts of the island.

Towards evening I returned by the house of Chera Puna, a retired, sheltered spot near the beach. She sat on a mat in front conversing with her mother, apparently, from the energy of her gestures, on some exciting topic. She did not see me till I was close to them, when, with an exclamation of surprise, she threw herself on the mat, covering her face with her hands. I spoke to her, and asked her to look up, and welcome me back, but she would not; and it was not till her mother insisted on her getting up and accepting of some of the presents of fish, &c., with which I was returning laden, that I could get her to speak. A present of this

kind is always a token of friendship, and as it is used as a sign that quarrels have been arranged, the refusal of it is considered a declaration of enmity. As she rose from the mat her large soft eyes nearly overflowed with tears, but when I spoke gently she seemed rather pleased, and got into better spirits. She, however, decidedly refused to visit me whilst Haka Puta was with me, and on my proposing to bring the latter to see her, she indulged in a torrent of abuse against her, telling her mother she was an ugly Tepukan, with cross eyes and a big mouth, at the same time stretching her features into a ridiculous caricature of her rival. The *sobriquet* of Manua nuè, applied by Chera Puna to Haka Puta, stuck to the latter, to her no small chagrin and disgust; but she retaliated by calling her rival "Mata nuè" ("Big eyes"), "Wa wa piki" ("Crooked legs"), and similar choice names.

Whilst I sat in rather close proximity beside Chera Puna, endeavouring to re-establish myself in her affections, one of my Matunga friends passed, and in a meaning tone asked if I had any word for Haka Puta, as he was going her way. As this unfortunate sally made Chera Puna again sulky, and the sun was rapidly sinking to the waves, I took my departure, and soon reached our Matunga encampment, where I found Haka Puta seated apart from our friends, finishing her evening meal. I offered her the remainder of my presents, but I could not induce her to touch anything I had brought. Believing she fretted at her residence among strangers, after a few gifts to my Matunga friends and their visitors, I retired with her, and endeavoured, but in vain, to recall her lively spirits. At last, tired of her unusual and unaccountable temper, I lay down on my mat and left her to herself.

All was quiet for a time, but suddenly the calm was disturbed by a storm of violent invective. Mrs. Caudle never

poured such a flood of curtain-lecture on her unfortunate spouse as the young Haka Puta launched against me. "Are you not ashamed of yourself, bringing a young girl from her good friends to desert her among strangers, the enemies of her people? Shame! shame! but I shall leave to-morrow!"

With some difficulty I introduced a remark to the effect that she had no canoe.

"No canoe! No, true; but I can swim; the girls of Tautua can swim better than the Omuka men, and I will swim back" (ten miles). "You wouldn't give me a canoe even to save me from the sharks; but you can keep your canoe for Chera Puna, and your fish for Chera Puna—Wa wa piki!—and you can go to her and leave me. Why did you not stay with her when you presented her with fish and cocoa-nuts? Why did you not keep her in your arms? Why come back to me? I don't want you. For shame! Go off to her now!"

Turua was not only a generous, but rather a prodigal young fellow, and although his domain was wide, the numerous guests that partook of his hospitality, along with his increased family, began to thin his cocoa-nuts, and, notwithstanding Ocura's hints to be more careful of their staff of life, we suddenly discovered one morning that the land had to be mas-anga'd—a fact which at first was concealed from me. I soon perceived, however, that after the guests had taken their departure, the rest of the family were restricted in the quantity of their food. Just at this time a deputation of three women, relatives of O Pai Tangata, came to request my immediate presence in Mangerongaro, as the chief was deadly ill, and wished to see his son. I had had two or three messages previously from my friends in that place, but Haka Puta's objection to going amongst strangers, and my affection for the Matunga people, made me disinclined to leave.

Nevertheless, under present circumstances, I decided to proceed in a few days, and, giving my Mangerongaro acquaintances some cocoa-nuts and fish, I sent them off with a message to that effect.

Next morning, whilst Ocura was busied in washing up some of the cooking utensils, and Turua mending the meshes of his toto, preparatory to a fishing excursion, I called Haka Puta into the house from the midst of a laughing group of companions, to inform her that the next day we must depart for Sararak. She cried and entreated to remain, till, rather annoyed, I asked her—speaking louder than was prudent—if she was not ashamed to see Turua and Ocura depriving themselves of food for our sakes.

On passing Turua I observed him resting his face in both hands, and, fearing he was ill, I pulled away a hand to ask him what was the matter, and found the tears flowing down his cheeks. Throwing his great brawny arms around me, he begged me not to leave him. He had heard what I had been saying, and declared he would always have abundance for me. "He would fish every day—his hooks were new and his nets freshly mended; if his cocoa-nuts were thinned, his friends had plenty, and they must yield them to me, or he would return to Matunga and let them meet the Tepukans alone." I had much difficulty in appeasing his grief; but when I assured him of my friendship and the necessity of visiting Sararak, where my father was ill, he at last consented to my departure.

The following morning, as they knew I always carried out what I proposed, poor Turua was at my hut with baskets of cocoa-nuts and ruchè, Ocura having cooked them after dark for the journey. As our little party wound its way, single file, by the narrow path through the village, Turua and Ocura bringing up the rear, the parting salutation was shouted from many a distant hut, "Ahana!

Tanie Mano, ahana!" while the more friendly ran to offer the "shungae," or parting-kiss. I led the way, spear in hand, axe, sword, and pistol slung around me, as usual on my travelling excursions. My hair was now very long, my beard thick and bushy. My trousers were in a very dilapidated condition, only kept together by the help of my fish-bone needle and bark thread, but in so coarse a fashion that I was fain to wear my nondescript coloured shirt over them as a tunic. My costume, however, was greatly admired by these people, whatever might have been thought of it by those who were accustomed to garments of a more civilized fashion.

At the entrance to the Great Mukatea, which separated us from Mutagohichè, our friends had to stop, as they dared not enter the neutral ground, where ambushed foes might surprise them from rock or hara brake, as they had done only a few weeks before, when they had speared one of two young Omukans who were on a scouting expedition, and had ventured too near the enemy's lines.

On the sand of the beach, under the shade of a large pandanas, we seated ourselves, and opening the well-lined baskets, partook of our morning meal. We invited Turua to join us, forgetting that, by the laws of the country, my father could not eat of the food he had given to me, or that I had touched. However, he climbed a neighbouring tree, and joined us in our breakfast, though he partook of it more frugally than we did. Our meal over, we at last parted with the kind-hearted, noble Turua, whose tears flowed unrestrainedly, and whose farewell "shara shara" we heard echoing from the beach as long as we were within sight or hearing.

We had gone half through the Mutagohichè territory, having passed many tenantless huts, before we were observed, as, since the murder of the young Omukan, these people,

fearing an attack, had concentrated themselves at the farther end of the island. They knew well that I disliked them; and as there was not much love lost, I resolved to pass through without waiting. Besides, Joe and Frankè were among them—a fact which did not offer a further inducement for tarrying. However, as the people knew the influence I possessed with their neighbours and old allies of Sararak, with whom they had just had an unpleasant disagreement, they were most anxious to conciliate me with offers of hospitality; and as I was tired and foot-sore, and it was getting late for crossing the reef to Sararak, where they would be anxious to give me a formal reception, I accepted the invitation to remain till morning.

By daylight, without any leave-taking, we started on our journey across the reef. It had long been a scheme of mine to unite the whole of the western islands, the most northerly and southerly of these being my best friends; but this Mutagohichè was a barrier. The two extremes, Matunga and Sararak, were on much more friendly terms; but whilst the latter was an ally of Mutagohichè, Omuka could not be conciliated. It was, therefore, to subdue the people of Mutagohichè that I had instigated the last war against them. I had intended to have them obliterated as a nation, and attached to Omuka, but the recent threat by the Omukans to ship us all in canoes from the islands made me hesitate about increasing their strength.

As my hopes of escape lessened I began to take a greater interest in the affairs of a people amongst whom I might have to spend the remainder of my life; and it was only natural I should use the influence I possessed to my own advantage. With Frankè, however, espousing the cause of Mutagohichè, and Joe that of Tepuka, I had little hope of carrying out my original scheme; and the recent saucy acts

of the Omukans induced me to change my politics in respect to uniting all the Leeward Islands. I therefore, during my lengthened and silent journey across the reef, determined, if possible, to have Mutagohichè given up to Omuka, but, on the other hand, get Sararak to unite with Tepuka.

Strange as my talk of overturning kingdoms and forming alliances may seem, it is to be remembered that I was certainly the greatest statesman of this little world, and such schemes were the only rational occupation for my mind. These simple people could be more easily moulded to the educated will than a more enlightened community. Even amongst them, however, events continually occurred to frustrate my plans for entire control — which, to be candid, I aimed at, and most probably, as matters tended, would have achieved, had I remained a little longer amongst them.

The leading men of Matunga, Sararak, and Tautua were all subservient to my will; Omuka was most friendly; the Tepukans, since the death of Mahauta, were divided, but by my alliance with Haka Puta, I had now the most influential chiefs on my side. Tokèrau and the northern islands were influenced by Matunga, and the southern by Tepuka. Such was my political position with the natives at this moment. The remainder of our ship's company, excepting Frankè and Joe, and perhaps one of the Tahitians, were also favourable to me.

So deeply was I engrossed with these reflections that I had entered to the waist the deep channel which it was necessary to cross before I could land on the little islet of Hangary, when a scream behind reminded me of my amiable spouse, whom I had most ungallantly forgotten. She had popped into the channel nearly overhead, preserving, however, the baskets of provender, but at the sacrifice of the tichè. I hastened to the rescue, and carried the provisions safe to land; but the "beautiful" tichè, in which she was to present herself before

my friends of Sararak, no longer descended in a graceful fall, but hung around her like a dripping "rau-rau." We had to call a halt whilst she retired to a remote part of the island to dry this elegant garment in the sun; meanwhile I entertained myself by "prospecting" among the provision baskets.

We had scarcely resumed our journey when the familiar "thump, thump" of cocoa-nuts on the ground informed me that my retired territory was invaded, and, in native fashion, I gave the alarm: "Taka oatchè è kai kai a!" ("Hallo, rascals! robbers there!") A familiar voice aloft responded: "Carè to kai Tanie Mano; no te taina na oè. Aoaè?" ("It is no thief, Tanie Mano, it is your brother: how are you?"); and rapidly descending the tree, Mahauta expressed the greatest joy at my return.

As we crossed the narrow passage dividing us from the main land of Sararak, we were perceived by several natives, who, as if to announce my arrival, shouted my name in a loud voice. When we landed, we were astonished to see the people flying before us, as if they feared we were infected with the plague; the men at the same time, adjusting the bone tops of their spears. On reaching O Pai Tangata's house we found it deserted, and the boys informed me we must go down to Mangerongaro, as the pehu was to be performed at the council-house, where O Pai Tangata presided since the death of Opaka, he being now the Iriki Nuè, or Great King. As I proceeded to the pehu I passed several houses of old friends, most of which were vacant when I reached them; but, in some cases, I saw the inmates hastily flying before me, instead of offering the welcome with which, on ordinary occasions, I was received.

At the council-house I found not only the whole of Sararak assembled, but also the people of Haka Shusha. Having taken my seat on the appointed mat, the usual ceremonies—cutting, bleeding, singing, screaming—were performed. The

subsequent capa dance had a more imposing character than I had before witnessed. The masses of rank weeds under the dense growth of palms had been cleared away, thus opening up a vista towards the blue waters of the lagoon. A number of huge rugged stumps of the pandanas, with their straggling roots, were ranged on one side of the avenue, supporting in terraced rows two lines of stems or branches of the same tree, which served as rude seats. Here were ranged the men of the nation, all decorated with festoons of leaves hanging scarf-like across the shoulder, while in each hand they held a small green branch from the palm-tree. The chiefs had also long belts, plaited at the waist, hanging down in fringe to the knee. This part of their dress was made from bark of a light colour, and on their swarthy bodies looked well. Their heads were bound with many folds of broad sinnet. Each carried a long wand with a loop at the end, to keep the performers in straight lines, which was done by placing the wand along the rank, holding in check those who were too forward, or throwing the noose over the heads of the more retiring, to bring them up to the line.

The scene was at once imposing and ludicrous. When, for example, in the twilight of the grove, the warriors had taken their elevated seats, each with a melancholy motion waving his palm-branch in time to the low chant commenced by the women, who were seated in corresponding rows before them, and the chiefs stood at intervals in the open space with upraised wands, while the young people were grouped, with wondering and awe-struck eyes, around the holy precincts, the spectacle was most imposing; but when the rage of the chiefs broke forth at certain men who had mistaken their positions, the recriminations and blows with which they pursued the delinquents produced a most absurd effect. All, however, was arranged at last, and the whole ceremony went off well. A grand feast followed, in which, having fasted since morn-

ing, I heartily joined; and so the first day terminated, for our festivities were not yet concluded.

The next morning we were invited in a mysterious manner to accompany the family to another grand meeting in Mangerongaro. On our way we were joined by several groups, and as they were all talking about the ship, I supposed that some more of the wreck had been washed ashore. On approaching the scene of our sad catastrophe, I saw a number of the natives occupied in erecting a platform, which I was informed was intended to represent our ship, the wreck of which was to be enacted in several scenes. As I had never heard of any such entertainment amongst the natives, I awaited the performance with much interest. I even assisted them a little in rigging the vessel, as their ideas on this point were rather imperfect.

When all was completed, and lots of provisions had been put on board, a dozen fellows mounted aloft, one of them having borrowed my sword to represent me, and the tallest native undertaking the character of Dr. R. A wonderful noise was kept up on board the supposed craft, no doubt to give some idea of working the ship, as no amount of work is done here without much shouting. A woman then stole quietly towards the beach with a piece of puro (cocoa-nut husk) in her hand—with what object those who have resided on these islands will understand; but on reaching the sea she dropped the puro, and running hastily back, approached some men feigning sleep, to whom she communicated her fears in pantomime, pointing towards the sea. The men then jumping up, rushed to their spears, and mustering together, lurked about the precincts of their cover till they were alarmed by the shouts and the waving of weapons of those on the platform, whom, with a formidable yell, they immediately attacked. Those below endeavoured earnestly to mount the platform, one of them flourishing the sword in a manner

equally dangerous to friends and foes. Eventually a boarding was effected, and the provisions were carried off. During the performance a number of boys frequently passed me on all-fours, making a noise something like that of dogs. On the return of the men these youths scampered off amongst the woods, pursued by the men with their spears, who, pretending alarm when the boys turned and shouted "Bow-wow!" fled in their turn. The actors themselves were so amused that they could scarcely play their parts, and on the conclusion of their performance they all sat down in the highest good humour to partake of our "déjeûner *sans* fourchette."

The following day the appearance of Juan with my boat afforded excuse for an additional feast. The cocoa-nuts being abundant since the masanga, great quantities were consumed, and orora flowed in every hut. My boat was carried to the recently-erected platform, where it was decorated with green boughs, and a feast given in honour of its completion was accompanied with the usual ceremonies.

These little attentions to me so wounded the self-esteem of Frankè, that he took his departure for Mutagohichè. The evening before he left, however, he told the natives that they were foolish in offering honours to me, as the white men thought nothing of me, any of them being quite as able to protect them as I was.

The night after his departure I overheard a good deal of altercation amongst some of my friends in reference to Frankè's depreciation of me. As I was determined at all hazards to maintain my influence, it would have been a folly to allow this matter to pass without taking some notice of it. I therefore told my friends that Frankè was a very brave man indeed, and that I was going to perform a salutation he had demanded, and would start for Mutagohichè before daybreak the following morning.

My march across the reef, during which my feet were pierced with the minute unicorn-shell and the prickly coral, did not improve my temper. On my arriving at the opposite shore, several of the islanders, who, with their habitual keen observation, had noticed my approach and awaited my landing, saw at once that something was wrong, and anxiously inquired what was the matter. I gave them no reply, which so inflamed their curiosity, that before I had reached Frankè's quarters the greater part of the inhabitants had assembled around me, which was just what I desired.

I found Frankè seated at breakfast in his hut, and surrounded by his more intimate friends. Appearing directly in front of him, I called on him in Kanaka to come outside and answer for his insolence. This he declined to do, and, turning as pale as his shirt, declared he had never said the words I charged him with, assuring me, moreover, of his willingness on all occasions to obey my commands. As his answers were in English, I took care to translate them in a loud voice to the natives. The many friends his absurd boasting had attached to him were amazed to see him so submissive in my presence, and were now satisfied that he was a mere braggart, while I resumed the high position I had originally held in their opinion.

I next hastened to Joe's quarters, in another part of the island. He also denied having used offensive words, and although I knew that he had, I was satisfied with his disclaimer. After calling on Juan and Harry, who resided in this neighbourhood, I returned to the cottage of a friend, where breakfast was waiting. Whilst at this meal, with a host of islanders around, whose conversation was all on the recent events, my two friends Frankè and Joe approached. The latter was looking very wroth, and talking earnestly to his companion, a gasconading fool, whom he was evidently stirring up against me. In a blustering manner they

approached the spot where I sat, feeling rather uncomfortable, for had they attacked me then they would have taken me at a great disadvantage; but I addressed them in an unconcerned way, as if our differences had been all arranged. This disconcerted them a little at first, but Joe soon resumed his usual audacity, and in a bullying tone said he wanted to know what brought me over to talk to them in the way I had done that morning before the natives. I said that I had already told them, and was glad that they had not only disavowed all intention of insult, but had expressed feelings of friendship. Seeing that these two were bent on revenge for the humiliation I had brought on them, I was glad when, on looking through the grove, I saw Juan and Harry approaching, knowing that when my faithful allies came up I should have sufficient support; and I said to Joe, who was spokesman, that as soon as I had done my breakfast I would talk to him. He insisted, however, on an immediate explanation. I requested them to wait only a few moments, which they very unwillingly did. Meanwhile Harry and Juan pushed their way through the crowd which the loud and angry voice of Joe was rapidly bringing around us, and as the pleasant sound of Juan's *carracko* broke on my ear, inquiring, "What is all de row, signor?" I pitched the remainder of my breakfast aside, and springing to my feet, exclaimed, "Now, Joe, I am ready to give you any explanation you may require." Never was seen a pair of more crest-fallen heroes! After some paltry excuses, they retired in confusion. There was, besides, further help at hand than I had calculated on; for some of my friends of Sararak, suspecting the correct cause of my early exit, and fearing a quarrel, had followed me, to render assistance, if necessary.

For a short period I had a tranquil life in Mangerongaro, we having made an alliance with Tepuka, which, for a time at

least, prevented danger from that quarter, and strengthened Sararak sufficiently to intimidate her foes to the north. Nothing could exceed the kindness of the natives to me at this period. In consequence of my conduct during the epidemic, they had endowed me with supernatural powers; whilst a little firmness in some cases of difficulty made them imagine me a prodigy of valour. As I was always kindly with the women and children, I had a powerful ally in the sex, Heaven bless them! who rarely omitted sending me contributions of fish or pashus when they were aware that our house was deficient in these agreeable commodities. As for Haka Puta, she, having plenty to eat and nothing to do, was quite enraptured with the place, and her lively manner, her wonderful stories from Shakspeare, &c., in addition to her general intelligence, made her a universal favourite.

I was becoming anxious to return to Matunga, when we were one day thrown into a state of alarm by the appearance of the entire Tepukan fleet. There was an immediate rush to arms; and the beach was soon crowded at the point to which the canoes were heading. On their approach within speaking distance, however, they drew up abreast, and, in long complimentary orations, declared their friendly feeling; claiming our hospitality, and asking where they were to disembark and encamp.

The whole Tepukan nation, and some of their dependencies, men, women, and children, had come like a pack of hungry wolves, from their own exhausted shores to the more abundant ones of Sararak. However, it was too late now to oppose their landing, and, indeed, it would would have been dangerous at the present moment to quarrel with them. But we took the precaution of placing their encampment in Haku Shusha, itself rather barren, and interposing the desolate rocky Mukatea of that district between them and us. Here, before night set in,

they had already raised up a complete village with the ready materials which the cocoa-nut boughs afforded.

On the other hand, we were equally busy in Mangerongaro, for the Sararak warriors were uncomfortable at the close proximity of their ancient foes, evincing the little faith they had in their sincerity. The men remained under arms, and the women secreted any articles of extra value.

During upwards of a week that these people honoured us with their presence they were feasted regally. Cocoa-nuts, in all their various forms, were prepared for them ; orora was as common as sea-water. They were entertained also with capas and pehus, and the more novel entertainment of the theatrical performance, "The new and amusing pantomime of the brig *Chatham*," to the infinite delight of a crowded and highly enthusiastic audience.

While these festivities were going on I received a pressing message from my Matunga friends to return immediately, as they wished for my advice on some matters of vital importance to the state. I accordingly set off, greatly to the chagrin of poor Haka Puta, who would rather have stayed where she was. She soon recovered her spirits, however, and her lively prattle beguiled the way till we had reached the farther point of Omuka, where I found my Matunga friends encamped. As I approached the beach the Omukan tribes crowded to the spot; and I was soon surrounded by them, their anxious inquiries showing how much interest had been excited relative to the Tepukan visit to Mangerongaro, and the proposed alliance, which alarmed them greatly. When I told them that the visit the Tepukans meant to pay us was entirely a friendly one, they protested against their being allowed to land on their shores except as deadly enemies. At the same time, they took the precaution of sending for the few Matungans who were still

on that island; and compelled some Ruahara young men, then at Matunga, to remain, in order to strengthen their ranks.

A short time after my arrival we heard that the Tepukan fleet had gone into Mutagohichè, but unaccompanied by their new allies of Sararak, which gave great relief to the minds of the Omukans, who now seemed to regard the purposed visit with less aversion. When, subsequently, we received a deputation—of women, of course—requesting that they might be allowed to sojourn a few days on our shores, it was agreed that I should go down and invite them. The following morning, therefore, I got my boat under way, and proceeded to Mutagohichè, where my mission to the Tepukans was soon arranged, much to their satisfaction. I was most hospitably entertained by the latter; and it was nearly sunset when I again started for Omuka, not having had time to see any of the white men, who had all followed the steps of the Tepukans in their present journey, to share in the festivities attending it. Already the shade of the short twilight had set in, and I had passed the last hut on my way back when, as I was about to enter the solitary desert of the Mukatea, I heard a rapid step behind, and, looking round, beheld Harry hurrying towards me.

"Well, Harry," said I, "what is the matter? Anything wrong in Mutagohichè?"

"Oh no, sir," he replied. "I merely heard that you had started alone for Omuka, and as there are so many strangers about, and these Tepukans are bad fellows, I thought it would be advisable to accompany you."

I assured him of my entire want of fear on this head, and requested him to return; but he insisted on accompanying me to the end of my journey. A mile or two farther brought us into the heart of the gloomy Mukatea;

where huge boulders, promiscuously heaped together into fantastic groups, and the hara weed, occasionally rising in tall clumps, afford ample shelter for lurking foes. Secure, however, as I felt myself in the friendship of the natives, I never dreamed of danger; but Harry, with more prudence, kept a sharp look-out ahead.

The sun was just dipping into the crimson wave when Harry, suddenly starting back, said he saw some one like Joe, he thought. We watched intently the pile of rocks where the figure had disappeared, and I soon saw Frankè skulking behind it. Immediately after, both Frankè and Joe emerged from concealment, and, passing rapidly inland, partially hidden by such cover as the place afforded, were soon lost to our view. Harry shook his head ominously, putting the worst construction on their appearance; and from the bad feeling with which these men regarded me, I have little doubt that had I been alone and unarmed I should have found myself in a critical position. However, we proceeded on our journey without farther incident, and arrived in safety at our destination.

The Tepukans, assured by me of safety during their stay, had landed and drawn up their canoes on the beach, leaving them, as a measure of precaution, only a short distance from the sea, raising a breastwork for their protection, and keeping afloat their largest war canoe, with a strong body of men in it, to protect the shore party in case of danger till they got their other canoes launched, arrangements which showed more skill in warfare than I had given them credit for.

I had just returned to my own hut, after an inspection of the Tepukan encampment, when a crowd of Omukans came running to inform me that my boat had been smashed on the beach, and rendered entirely useless. Making every allowance for the exaggerations that the natives were addicted to, I was truly chagrined at the news, as there was so

little of the wreck left about the islands that I might find it difficult to mend even a slight damage. On arriving at the spot, I cannot express the distress I felt on finding the gunwale and upper plank of the starboard side broken, and several holes, as with a native spear or some roughly-pointed instrument, pierced in the lower plank, which I knew no native would have attempted. Joe and Frankè I had no doubt were the culprits. However, as I had no proof, I could not charge them with it, and merely contented myself with assuring those who had followed me that I was certain it had not been done by the Tepukans, against whom such a charge would have been hailed with delight, as affording a pretext for an attack. There was no help now but to repair the damage, if practicable, and this I could only ascertain by daylight. With some weeds and cocoa-nut husk I plugged up the holes, and, placing the canoe on the shoal water of the reef, found that she floated without much leakage. I accordingly pushed her out, and pulled her to a point near the settlement where the reef, terminating abruptly, fringes the deep bay, at the end of which is the landing-place. The boat had leaked so little that I thought she would be safe enough to carry me the required distance, and, taking my seat, I set off lustily for the shore side. Whether the straining or the deeper draught displaced the caulking I cannot tell, but suddenly the water poured in and away she went beneath me. I had no alternative, therefore, but to swim ashore, in doing which, I must confess, I felt very uneasy, for I had heard that sharks and alligators were in the neighbourhood. Striking out, however, for the beach, I soon reached it, and, proceeding to my own house, sent a native for the boat and turned in to sleep soundly after my fatigue. The next morning I was suddenly awakened by a rude shake and the voice of Haka Puta, who, in great excitement, begged me to save her father, who was in the Tepukan camp, which,

as I could hear by the yells that reached me, the savages were now attacking.

Hurriedly seizing my sword and pistol, I ran in the first place to the camping ground of the Matungans, which I found deserted, save by two or three women, from whom I indistinctly learned the cause of the quarrel. It appeared that when my friends discovered the boat was smashed they were determined to have revenge on the Tepukans, whom they accused of the act. A rush was accordingly made on them from all points, but these brave people, already on the alert, presented so bold a front behind their breastwork of canoes, that their assailants hesitated about making a general attack. A strong body jumped into the water, however, and boarded the large war-canoe afloat. The guards, taken by surprise, fled to join their friends, now in a worse position on shore. The Matungans, emboldened by the capture of the canoe, were preparing for other exploits, when I came rushing down between the combatants.

For a time I called in vain on the Matungans and Omukans to retire. But when at last I told them that I had guaranteed the Tepukans safe conduct in their land, they replied that the Tepukans had smashed my boat, an act for which they desired to have revenge, and told me to stand aside, for nothing should prevent their punishing them at once. I reminded them that it was by their own council I had been requested to invite the Tepukans to their shores, on their assurance of safety while sojourning amongst them, and if the treaty were not carried out to the letter I would do my utmost to restrain them. They, on the other hand, insisted that it was the Tepukans who had broken the treaty by the wanton attack on my boat, which they had destroyed, and they did not understand how I had shown no desire to retaliate. I assured them it was not the Tepukans who had broken my boat; but, notwithstanding my strong sus-

picions, I dared not charge the commission of the outrage in what I felt convinced was the proper quarter, as I had no positive proof to support my accusation.

At this juncture Joe and Frankè, with old Bill, whom they had recently gained over to their faction, came pushing through the crowd that had gradually assembled round me in dispute, the rest of our crew being by my side. Joe, in a swaggering manner, charged me with raising quarrels among the natives on my own account, and, appealing to the other whites, asked them if it was right that I should endanger all their lives for my private disputes, adding that if such a course were persisted in I should have them all massacred some morning. At the conclusion of his harangue, I stepped forward to him quietly, but with a manner that showed I was in earnest, and said, "If, before the sun of this day sets, I can discover who broke my boat—and I have already my suspicions of the right man—he shall swing from the boughs of the tree under which we are standing. This is no idle threat; you well know it was not I who provoked this quarrel; I am here now to appease one that these people have taken up voluntarily for my sake, and I have succeeded for the present. You have seen my influence over them. They are indignant at the injury perpetrated against me, and if I only find sufficient evidence to prove the guilt of the real culprit, I shall give the ruffian up to their just retribution."

Joe and his companions, on hearing this, somewhat modified their bullying attitudes, and, muttering indistinct threats, slunk from the assemblage with a less confident air than they had exhibited when they entered. Joe himself immediately departed from Omuka, to which he never returned as a resident during the remainder of my sojourn in the islands.

Much as I might boast of my influence with the natives, I had great difficulty in getting them to resign to the Tepukans the splendid new canoe which they had seized;

and it required all the arguments of my Matunga friends to assist me in accomplishing this object.

All this time the Tepukans lay behind their cover, prepared for an attack. They had succeeded in getting one canoe launched, into which they had bundled some of the oldest men.

It was finally arranged that the canoe should be restored on condition that the Tepukans returned by the same route as that by which they had arrived, and that they should not visit the friendly powers of Omuka to the north—conditions which they strictly fulfilled, more, however, through fear than honesty.

We proceeded on our course, and while we paddled leisurely along the fringe of the reef my companions informed me that Turua and Ocura had had so serious a quarrel that they were separated, and had not spoken for several days—a state of affairs of which both were, doubtless, by this time tired. Having more influence over them than any one else, it was hoped that I would act as mediator between them—an office which was now frequently imposed upon me.

On landing, I proceeded immediately to Ocura's residence, where she sat in a woful plight. On seeing me she at once commenced a tirade against Turua, interrupted at intervals by bursts of crying and indistinct threats, from which I gathered that jealousy was at the root of the matter. She declared her intention of never speaking to him again, and it was with some difficulty I succeeded in appeasing her anger.

One night I was suddenly roused from my sleep by the news that the Tepukans were again making a descent on us; and the messenger urged my immediate presence on the beach. I was soon on the strand, where I found the population rapidly assembling. By the starlight we could see several black objects out on the lagoon, which we soon made out to be a fleet of well-manned canoes. In silence we placed ourselves in ambush to watch the proceedings of our supposed

invaders. When the canoes grounded some distance from the shore, and their crews jumped out to pull them inland, our people, shouting the well-known cry, "Taka oatchè, kaia!" dashed into the water. The strangers, in the greatest consternation, cried out, "No, Ruahara au!" assuring us that they were our friends of Ruahara; and when we found that such was really the case, we received them with a friendly welcome. I must confess I felt rather disappointed that I had not the satisfaction of fighting the Tepukans, against whom I had conceived a kind of national antipathy.

Amongst these visitors was a fine young girl, whom I had seen some months before, on my first visit to Ruahara. It struck me she would make a capital wife for Painuè, to whom I at once proposed the matter, extolling her in such glowing terms that he finally agreed, provided I could gain her consent. Retiring, accordingly, with the dark-skinned beauty into the deeper shade of the grove, I told her, after a little flattery, that so fine a girl should be the bride only of a white man — a proposal to which she listened complacently till I informed her for whom I intended her; when she started from me in great indignation, having been, as I afterwards learned, under the persuasion that I was paying court to her on my own account. As Painuè, however, was a much finer looking fellow than I, it took only a little coaxing, and a further supply of flattery, to bring her into pleasant temper again, and to draw from her a partial consent. Meanwhile, Haka Puta, who had been down to the strangers, passed near the spot where we sat in confidential chat. I called her towards us, but she proceeded as if she had not heard, evidently in no pleasant mood, for she assumed as much dignity in her carriage as her little dumpy form would admit of.

After a short visit to the beach I returned to my house. On approaching that usually tranquil spot I was alarmed

to hear screams; and running to the place from whence the sounds proceeded I saw Haka Puta engaged in mortal combat with my new friend the proposed spouse of Painuè. I confess I was wicked enough to remain concealed at a short distance from the scene of battle to observe the issue; the more satisfied to do so as my wife, though much the smaller, had a decided advantage. Haka Puta was a perfect little fiend in the attack. With one hand twisted through the long hair of her supposed rival she drew her head into "chancery," and dealt repeated blows with such effect that the poor young stranger screamed in agony, and vainly tried to extricate herself. I was soon obliged to come to her relief, and had some difficulty in getting the little tiger off her. In vain I pressed Haka Puta for an explanation; all I could get from her was an occasional "Haka ma coè, haka ma!" ("For shame you, for shame!") Being perfectly unconscious at the moment of anything to be ashamed of, I turned to the other (who was bathing her swollen face at a safe distance) for enlightenment. She was as much at a loss as myself, but informed me that, seeing there was a fire at my place, she had come to ask Haka Puta for a lighted brand, and that, after her request had been granted, she was stooping to lift it, when my worthy spouse pounced upon her in uncontrollable fury, the cause of which she was quite ignorant of.

This put a stop to my diplomatic marriage, for the young girl hastened the departure of her people before I could bring it to a conclusion; Painuè shortly afterwards returning to Omuka and his ill-tempered wife. From Haka Puta herself I soon learned the cause of the quarrel, which was merely another fit of jealousy; and although I got Painuè to corroborate my story, I believe she still suspected that I had been making love on my own account more than on his when she passed us.

CHAPTER XII.

The Beacon Fire—Appearance of the Tepukans—Hostility of the Tepukans—Measures taken to guard against it—My Mission to Tepuka—Halt at Tautua—Proposed Castle—Head-quarters at Matunga—On the Look-out for a Ship—A Sail in Sight—Refusal of the Natives to assist me—Reported Escape of White Men—Disappointment of my Hopes—A Stormy Night—Formation of a Canoe—Miserable Tools—Involved in Native Quarrels—Joe's Malicious Proceedings—Defeat of the Tepukans—Completion and Launch of my Canoe—Her First Day at Sea—Appearance of a Ship—Determination at all hazards to effect my Escape—Exciting Adventure on board the *John Appleton* of New Bedford—My Appearance—The Vessel attacked by the Matungans—Grief of the Natives at my Departure—Curious Taste of my two Native Followers—Aticu—Patriotism—The Cone of Rorotonga—The Central Missionary Station—Conclusion.

THE following day the Ruaharans took their departure, and on that occasion a more disagreeable incident occurred than the female fight. Frankè, who had been for a short time resident in Mutagohichè, had now returned to Matunga with a new wife. He was accompanied by a friend, whom, during his absence in Mutagohichè, he had assisted in abducting the wife of a native of the island—an act of friendship that met with a proper return, for whilst he was down at the beach with the rest of the people he missed his own wife, as well as him whom he called his particular friend, from the crowd. He hastened at once to the house of the latter, and observing all the sides let down, quietly lifted up one, and was about to enter when the

missing couple dashed out at the other. Frankè gave chase to the woman in the first place, and, knocking her down, most ungallantly beat her till she was insensible. Goaded by the jeers of his savage companions, he then made an attack on his quondam friend, and drove him into the woods. The latter, on being joined there by some of his tribe, declared his intention of murdering Frankè that night.

Since the time when the boat—which, by the way, I had succeeded in mending—was injured, I had held little or no intercourse with Frankè, though he always positively denied having had anything to do with that outrage. Yet, on this occasion, he came up in a state of terror to my house, and informed me that the natives intended to attack him in the night. It would only have served him right to let them do as they pleased with him; but as it was no part of my policy to allow a white man to be killed by the islanders, I consented to stand by him, and went to his house for the night, this, he acknowledged, being a sufficient protection. No sooner, however, was he out of danger than he denied having had any occasion for my assistance. The following day he made his escape from Matunga, taking Bill with him. Both joined Joe in Tepuka, where they conjointly vowed vengeance against the Leeward Islands, and Matunga in particular. The terror they had been placed in on their former visit kept them at a respectful distance; but they made a number of spears, and put together, or reconstructed, some large canoes. As this was considered the sign of a hostile movement against some one of the islands, the sounds of warlike preparation were heard in every quarter. Our people again betook themselves to Omuka to concentrate their forces; whilst I was left in charge of the island. I kept guards all along the beach, but when I went round at night I generally found them asleep.

In order to learn how far the reports were true, I resolved myself to pay some of the other islands a visit. Besides, Haka Puta was anxious to revisit her friends, and I had therefore a double reason for the trip. As some of our people were at the same time leaving for Ruahara I determined to accompany them. We accordingly crossed the channel to Tokerau, and then proceeded on foot.

On entering a barren tract of one of the Ruaharan islands, two natives of our party, considerably ahead of the rest, suddenly stopped, and panting with fear, hastened back to report that they had seen footprints on the sand, no doubt those of Tepukans, who were lying in wait to surprise us. So great was their fear that they would have returned, though near the end of their journey, had I not prevented them.

On reaching a hamlet, we kept aloof from the houses, that we might not be delayed in our progress by the endless questions of the people. In passing the principal house of the place, however, we were observed, and, hearing my name called repeatedly, I stopped a little, and was surprised at Haka Puta's urgent and imperative demands for me to proceed. I, nevertheless, not only stopped, but ordered her to do the same, when, regardless of my commands, she started off at full speed, throwing down her baskets of provisions to accelerate her flight. Her unaccountable conduct was soon explained by the appearance of the tall and graceful Ruahara belle, who came bounding through the brushwood towards me. This was the young girl who had caused Haka Puta so much jealousy when I sued her as a bride for Painuè. After the usual salutation of these island beauties, she begged me to come to her house and await the return of her family from a fishing excursion; but, dreading the wrath of a jealous wife, already sufficiently provoked, I had to bid her a hurried adieu, and hasten after my party, whom I found seated at the margin of a little lake. Haka Puta kept sullenly apart, and,

on my presenting myself, assailed me with a shower of vituperative abuse. I found it impossible to persuade her that the recent meeting had not been preconcerted, she persisting in the declaration that this had been my only object in the journey.

It was late at night when our party arrived at the straits that separated us from the Tautuan shores. In vain we lighted a large fire and waved flaming branches for a canoe; the people of the opposite village were either asleep or feared an enemy. Cutting, therefore, a few palm branches as a partial shelter from the sea-breeze, we stretched ourselves on the sandy beach, and, after our fatiguing march, slept soundly till morning, when one of our party swam the passage to inform our friends of our presence, and we had soon the satisfaction of seeing a canoe push off towards our shore.

Our return of course produced the greatest excitement and joy, evinced by the quantities of fish and cocoa-nuts presented to us. A week passed rapidly and pleasantly, and I had almost forgotten my mission to Tepuka, when one of the late Mahauta Nuè's wives and his lovely little daughter presented themselves and urged me to go with them. In selecting a deputation, the Tepukans could not have made a happier choice to propitiate me, as the woman was amiable, and the child, who was much attached to me, lovely and gentle. With these companions and Haka Puta, who had now completely recovered her temper, I started the following morning, and arrived at Tepuka about mid-day. We passed on to my usual residence at the house of Tahà, followed by crowds of the people, whom I at once charged with their intended invasion of Matunga. All the leading men assured me of their disapprobation of any attempt on that island as long as it was my home, asserting that the report of the attack had originated in the idle talk of some of

their young men. On the following day, however, in passing through that quarter of the island inhabited by Joe, I found the people by no means so anxious to hide their real sentiments, some of them actually avowing their desire to visit Matunga, particularly when Joe made his appearance. That gentleman, too, informed me of his intention of joining them in their descent on us as soon as they had prepared a large war-canoe, on which I had seen them at work, and their stock of spears was made up.

Thus the evil I had so long laboured to prevent, the mingling of white men in the quarrels of the natives, must inevitably occur; in which case the hostilities were likely to become of a more dangerous character, most probably, if we remained much longer on the group, ending in the destruction of all our party. However, the contest could not be avoided, for concession to a man like this would only make things worse. In a few days, therefore, I left the Tepukans, resolved not to return till their pride had been humbled; for, notwithstanding their discomfiture on their last visit to Omuka, the alliance they had formed at Mutagohichè, and the friendly terms on which they now were with Sararak, made them too confident in their bearing towards us.

On my way back I stayed a short time at Tautua, where I received from Haka Puta's connexions reliable assurances that they would not join the Tepukans in any attack on us. I visited also Ruahara and Tokerau, and told the natives that Tepuka was arming for an attack, and that they must be prepared with all their young men to assist us, to which they willingly acceded. On my return home with the news of the preparations for war there was great excitement, and they lost no time in providing themselves with arms. The straightest palms were selected for destruction, and, with the help of the steel axe of the stranger, their lofty

tops soon came crashing to the earth. Their trunks were then split up by the slow process of chipping with the native tokè along the straight, string-measured lines on the various sides. From the rudeness of these appliances, notwithstanding the greatest care, a whole tree was often destroyed without producing one complete spear. Their fleet had also to be refitted, and several canoes were taken asunder for reconstruction; amongst others three large war-canoes that had not been in use since my arrival. In Mutagohichè and Mangerongaro we heard they were equally busy, so that, if a war took place, it was likely to be general throughout the group.

I now made Matunga my permanent head-quarters. The spears were completed, and the canoes were ready, before any enemy appeared. Indeed, the threatened attack was delayed so long that things subsided into their ordinary monotony.

During all this time I had never ceased to keep my daily watch for the ship that never came. It was approaching the season when whalers from the north frequently take a voyage through the southern latitudes to fill up with sperm oil after their cruise amongst the regions of the bight whale, which produces the common whale oil. A piece of land had been apportioned to my sole use on a promontory that had an extensive range of view to the north-west side, the best point from which to reach a vessel, should one approach these shores, being on the lee side of the group, where she might heave-to with safety. Here I resolved to erect a house of better construction than any that had been yet attempted, and to fence in my ground. For this purpose it was necessary to visit Mangerongaro for such timber from the wreck as might still be found, most of it having been consumed. On this occasion I had no difficulty in leaving the Matungans, as my absence was only to be for a short time, and

to enable me to make my permanent abode amongst them. I intended to erect a building of sufficient height and strength to secure it against any ordinary attack; whilst a breach in the reef left a way of escape open to seaward, should it be required. Having parcelled out the ground, I spread the sail of my little boat to the breeze, and, with the sheet in my hand and Haka Puta holding the tiller (which she could now manage splendidly), we were soon scudding over the lagoon, passing so near the shores of Omuka and Mutagohichè, that in the former we could distinguish the natives at their avocations, and in the latter hear the sound of voices.

On my arrival at Mangerongaro, I found great difficulty in collecting a sufficient quantity of the wreck. Such pieces as I could procure were at great distances, and many of the weightier ones in such positions amongst the rocks that they were difficult to remove. One day, as I was staggering under the weight of a huge plank that I had been dragging from a distance, I heard, some way off, yet distinct enough to make my heart bound with hope, the long wished-for words, "Te oaka nuè!" ("The great ship!") The sound to me was a promise of redemption. Home, lost friends, past scenes, crowded on my mind, almost overwhelming my reason. Casting the plank from my shoulder, I rushed towards the village, where I found the natives running to and fro in almost as great excitement as myself, rapidly arming, to be prepared for any emergency. In answer to my earnest inquiries, I was informed that a large ship had been reported by a canoe as having been seen passing the island of Tepuka. I begged the natives to launch a canoe on the ocean side, but could not get a man to lend a hand in transporting one across the island from the lagoon, where they were commonly kept. They availed themselves of every ridiculous excuse for their passive detention of me. Suddenly, I recollected having

seen in Haka Shusha, near the dangerous outlet to the south, a large canoe in such a position that I thought I might be able to get it into the water. Half-frantic, I ran along the now naked sands of the inner reef, regardless of the prickly coral points and shells. When I got to the spot, a sail was distinctly visible keeping along the coast. The sight added fresh energy to my exertions, and, with the assistance of some broken pandanas boughs as rollers, I succeeded in getting the cumbrous machine into the water. Alas! all my toil was in vain. The canoe leaked so badly that I could not keep her five minutes afloat; and as the ship already stood well up to the southern end of Haka Shusha, my labours seemed doomed to be fruitless. Some natives approaching, I desired them to make a fire, and, having collected great piles of the withered leaves of the pandanas, I kindled them into flames, hoping to attract notice from the vessel. I also went out on some rocks at the extreme end of the island, and, attaching my shirt to a spear, waved it to and fro in the expectation of its being seen by some one on board.

When the noble vessel came towards the point where I stood, I shouted at the top of my voice, which, however, was lost in the sound of the breakers. Oh! how my heart sank and hope died in my breast, as I saw her glide rapidly from me. When she had well cleared the land, she again rounded to and stood up along the western shore towards Sararak. An idea now flashed across my mind that some of our people residing in Tepuka might have got on board, and were bringing the ship round to Mangerongaro to my rescue. The wind was on her quarter, and though she swept along more rapidly than I could run, I pursued her with all the anxiety of despair. The sun had already set, but the crimson sky still showed the ship in black relief, when, panting with fatigue, I reached the Mangerongaro village. A canoe was just then

about landing over the surf. I ran down the bank and into the water, praying them to take me on board; but the next moment they were all landed on the reef. On my approach they cast their boat off into the receding wave and the next instant it was caught in the breakers, hurled back on the rock, and dashed to pieces. In my disappointment I called on the natives to assist me in launching another canoe, one that since my departure had been brought to the beach; but they kept aloof, and even ran from me when I approached them. One of the Tahitians, who had arrived just then from another island, rendered me such effective help that the canoe was actually beginning to move towards the sea, when the natives laid hold of it and pushed it back; and so effectual was their opposition, that all hope of overtaking the vessel was lost. The light from her quarter, that for some time had flickered like a guiding star across the wave, gradually disappeared; and, fatigued in mind and body, I threw myself down on the beach a prey to grief.

Various reports soon reached me. Some said that the vessel had hove-to off Tepuka; that Juan, Joe, and Frankè had got on board there; that Juan had requested the captain to come to Mangerongaro for me, and that though, on the approach of night, he had been obliged to go to sea, he would come back in the morning. There was much that was plausible in the story, and I became calmer as I reflected that it was rational, however deceitful my informants might be. The drowning man will catch at a straw to save himself from sinking. Nevertheless, fearing that the vessel might lose the bearings of the island during the night, I kept the whole coast in flames with pandanas and hara leaves, boughs of palm, &c.

The long looked-for morn appeared at length, but no ship! The day brightened and passed, the evening shades

set in, and still there was no appearance of her. As she might have run more off in the night than she could make up in the day, I still kept the beacon fires bright during another sleepless night; but the ship was gone. I now learned that, in addition to those mentioned as having made their escape, Paiau, our Aitutakan native, had got some of the savages to assist him in transporting my boat across the island, and had made his way with it to the ship. My canoe, therefore, which had been of such service to me, was irretrievably lost.

This disappointment completely overwhelmed me. I became so savage that the natives feared to approach me. I lay in my house, and if any one came near I drove him off. When I slept, they stole to the entrance of my hut, and placing food for me, would sit down at a distance, and watch till I had taken it.

These gentle attentions at last won me partially to my former equanimity of temper; but my mind was still bent on the hope of escape. By my calculation it was now the latter end of November, and as at this time of the year I did not know how soon another whale-ship might come in our direction, to be prepared for her was henceforth the sole object of my existence.

Rousing myself from the lethargy of despair, I proceeded to construct a boat of such size and weight that I should be able to move it myself on land, and, at the same time, large enough for safety in the event of having to put out to sea after a vessel. For this purpose I went round the coast in search of one of the logs of tomano wood from our cargo, many of which had been upheaved by the heavy seas during some violent gales.

A log which I selected as suitable for my purpose had been thrown by a storm one night far up on the beach amongst some rocks, whence my unaided strength could not

remove it. I therefore sought the aid of old Bill, who had arrived in Mangerongaro when the ship was off the coast, and as I was still on the island, and now provided him with as much food as he could dispose of, he became my most devoted vassal.

After much labour, Bill and I got the log on the water, but at a part full of boulders and fissures, over which it could not be rolled without the greatest difficulty. Poor Bill on one occasion was knocked down, and received such injury that he was *hors de combat* for the day. Naturally not very active, he felt so unwilling to renew the struggle, that I was compelled reluctantly to abandon it, and take a much smaller log near the village. This we did not attempt to remove any further than up the bank beneath the straggling arms of two old pandanas trees, where some palm boughs, extending from limb to limb, made a partial shade from the direct rays of the sun.

Now that all was ready for the construction of a canoe, how was it to be accomplished? The tools with which I had to commence working on a solid log of one of the most impervious kinds of timber, were of the most miserable description. So earnest, however, was my desire for the means of escape, that, nothing daunted by the difficulty, I blocked out the form, and at once set to work, grinding rather than chopping out the interior with a large axe. Immediately after my early morning meal I hurried to the little shed on the beach, which I called my ship-yard, accompanied by Bill, and after labouring till my clothes were damp with perspiration, I lay down whilst Bill took a spell, only to resume my toil after this little rest. We worked till noon, when we bathed and ate; after which, notwithstanding the heat, we laboured on till darkness prevented further progress. Thus we worked from day to day, oppressed with the constant dread that another vessel might appear without

our having the means of reaching her. The fear of such a result enabled me to endure double the fatigue of my more robust comrade.

Amongst the articles of trade left on board ship when she came ashore was a number of adzes, some of which I heard had been saved from the wreck. I had frequently searched for them since the commencement of my labours on the canoe; but without success. One day, however, when at my usual task, a native arrived from a neighbouring island with one of the much-coveted tools, which I seized with the greatest eagerness. Although it was only a trade adze of the commonest description, and had never been sharpened, it was to me at that moment of more value than its weight in gold. I now set to work with still greater activity. But alas! my ardour was soon damped. The instrument was blunt, the wood very hard; and as I was unaccustomed to the use of the tool, it was necessary for me to work with great care. Notwithstanding all my caution, however, before the day's work was over I cut my great toe so badly that it was nearly severed close to the foot. The following morning saw me at my post with unabated ardour, but much more guarded in the use of this awkward tool, with which I endeavoured to cut more from me; but so badly did I use it in this manner, that, on one occasion, when I had a particularly hard knot to encounter, I struck it in such a position that my much-valued implement broke right across the blade, obliging me, to my great distress, to resume the old axe.

It took me upwards of a fortnight of unceasing labour to block out the form of the canoe, and I then began to excavate it, a work which was even more tedious. Remembering, however, the plan of Robinson Crusoe, who had burned out his canoe, I procured some poro, which produced a slow fire admirably adapted for the purpose, but from its smouldering quality too tedious in its progress for me. The addition of

chips from the log made it burn much more strongly, but required the closest attention to prevent its spreading towards the edge of the canoe. Once, when I left it in charge of Bill, I found the flames had made such progress in a wrong direction as compelled me not only to alter its shape, but also lessen its size, thus entailing nearly a week's further labour. My work was at one time greatly interrupted by the presence of the whole Tepuka nation, who coming on another friendly visit to their allies, again encamped in Haka Shusha, and during the day were constantly with us —at least, the greater number of them—seriously impeding my progress by their continual chatter.

So fully, however, was I occupied by my daily labour that I took little notice of their proceedings. Even the lively prattle of Haka Puta could not divert me from my indefatigable work. I was aware that a Tepukan expedition was starting by sea to Mutagohichè, and that the Sararakans were going by land across the reef, but had no idea of their ultimate aim, if indeed at the time of departure they had anything else in view than a merely friendly visit. Every soul joined in the procession as it started along the strand, the Tepukan fleet keeping as near in-shore as they could safely venture in company with the land party. With the exception of some of the old people and young children, Bill and I were left undisturbed in our occupation. We had already taken our mid-day bath, and were returning to work at the ship-yard, when Haka Puta, breathless from the speed with which she had run, came and informed us that the Tepukans, aided by the joint forces of Sararak and Mutagohichè, had, with Joe and his gun, sailed against Omuka and Matunga. Much as I objected to embroil myself in the quarrels of the natives, I could not think of allowing Joe to fire on the poor islanders without an effort to save them if I was still in time. With the utmost speed, therefore, I

hurried to my house for my sword and pistol, giving my knife and spear to Bill, and started for the scene of battle, which had been so carefully kept from my knowledge. During the journey I had abundant time to reflect on the course I ought to pursue. It was impossible I could any longer act a neutral part. The kindness and affection with which the Matungans had always treated me made it incumbent on me to protect them from the aggressions of any of the ship's people. At the same time it was unfortunate that I should be compelled to take part against the Sararakans, by whom I had been treated with no less consideration. For their allies I had little or no sympathy; and, as Joe had joined in the attack more in enmity against me than in goodwill for his friends, I resolved to use my utmost exertion to defeat, even at the cost of my life, the schemes at which he was labouring.

On reaching Mutagohichè I found that all my warlike resolves had been, for the present, useless, the Sararakans having already returned. The warriors of Mutagohichè also were arfiving in breathless haste, a few of them badly wounded—one with a spear through his body, and another with a thrust through the chest, from the effects of which he shortly after died. The men of Sararak, who had been coerced into the fight by their powerful neighbours, never stood a charge, but took to flight at the first attack; my worthy parent, O Pai Tangata, their chief, being the first to head the rout. When the land forces advanced, the Tepuka fleet, as I learned, had made its way to the northern part of the island, hoping to intercept the Matungans, whom they had observed approaching the shores of Omuka. Entering, however, through an inner passage in the reef, they had so far avoided them that they were already nearing the land when Joe, enraged at the escape of those he most disliked, fired his piece, causing such terror among them that they all jumped over-

board and swam for shore. The Tepukans might now have taken possession of all the Matungan canoes, to them most valuable prizes, but they generously returned to assist the shore party, whom they saw advancing along the sandy margin of the lagoon. Before they had effected a landing on the reef the discomfited Matungans had joined their friends, and with them attacked the approaching enemy, whom they compelled to retreat before the Tepukans could come to their assistance, the Omukans thus performing a masterpiece of generalship worthy of a better cause. They were unable, however, to pursue the foe far, for fear of leaving in their rear the canoe division, which was still formidable, and contented themselves by keeping pace with it along the margin of the water, taunting and daring their foe to land, till Joe fired again, shooting a woman in the leg and grazing a young girl's neck. This shot caused amongst the victors a general panic, which might have been successfully followed up by the enemy had they been properly led; but they contented themselves with this display, and made their way, without stopping, to Haka Shusha. When I accused the Sararakans of perfidy in secretly joining the Tepukans against my friends of Matunga, they assured me they never intended to fight, which was the cause of their apparent cowardice. However that may be, they certainly did not act with that courage which rumour gave them credit for, they being accounted as brave a tribe as any of the group.

Fearing a malicious attack on my work in Mangerongaro, I returned with the people of that place. During the few days that the Tepukans remained at Haka Shusha, much bad feeling existed. Joe's favourite project against Matunga was not to be averted. Although he could not get up another combination, he succeeded in stirring up a part of the Tepukans to make a night attack on that island, now left unprotected, its warriors being all encamped in Omuka.

This expedition, in which he did not join himself, was much more disastrous in its results than the former. It was conducted so secretly that I believe even the Sararakans knew nothing of it till the following morning, when the return to their shores of two canoes with a number of wounded men, bringing the tale of their disasters, informed them of the defeat and loss their unwarrantable attack had so justly merited. I was attracted to the scene of the disaster by the sounds of wailing and the thronging crowds that flocked towards the lagoon reef, where two canoes had just touched, and where a Tepukan chief was recounting their adventures, whilst several pale and bleeding men in the bottom of the boat attested the truth of his story. It seemed that on the previous evening a proposition, emanating from Joe, to make a night descent on Matunga, had been rejected by a council of the leading chiefs of Tepuka; but cupidity and the love of adventure had excited in a number of the younger men the desire to plunder. Three war canoes, containing some sixty men, had accordingly started about midnight; and, having effected a landing, had carried on the work of spoliation with such rapidity that their boats were soon loaded as deeply as their safety would permit.

Once again embarked, the terror inspired by their presence no longer restrained the voices of the women, who raised a cry of rage and grief that was heard over that and the neighbouring island, whilst the blaze of the beacon-fire told their friends in Omuka that danger or distress was at hand. The latter responding at once to the call, the united forces of Omuka and Matunga proceeded to sea in such canoes as they could muster; for, since the recent attack of the Tepukans and their allies, the Omukans had been employed in the reconstruction of their war canoes, and had only their smaller ones ready for use. Not observing in the night the direction that the enemy had taken, they naturally advanced

towards Matunga, when a messenger, swimming with the news, informed them that the marauders, anticipating pursuit, had directed their return by a circuitous route, far out in the lagoon. As their three large canoes, loaded nearly to the water's edge, made but slow progress, the lighter skiffs of their pursuers were rapidly approaching them when day was breaking over the eastern islets. The canoes of the Tepukans being scattered, their enemies were enabled to attack them in detail, and the first was nearly overpowered before the others could render it assistance. Finding themselves overtaken, they hove-to and prepared to resist, but, hampered with their plunder, the shower of spears from their enemies told with more effect than the volley they returned. The Omukans, with loud yells, dashed in to board them, overturning the heavily-freighted canoe in the attack, and forcing its occupants to take to flight by swimming, diving occasionally to avoid the spears or the club-strokes of their pursuers. O Harè, a leading Omukan, impatient of the slow progress of his canoe, sprang into the sea after a hostile chief, and despatched him with numerous stabs while they struggled in the waves. Another whom he overtook he seized by the hair, and nearly severed his head from his body. When the third canoe came to their assistance the enemy were almost overpowered, and many of them were badly wounded before they were able to effect their escape. Had the whole of the Matungans and Omukans been able to come up in time, the Tepukans would have been all destroyed or captured; and so severe a loss in warriors would have exposed their country to frightful inroads. As it was, seven were killed and a great number wounded—a loss which, amongst these people, is considered the sign of a serious engagement. On the other side there were only a few wounded, and those but slightly.

Shortly after the arrival of the canoes two natives saved themselves by swimming, one of them reaching the north end of Sararak with just strength enough to raise himself to the reef, where he was found in a senseless state with no fewer than seven wounds, and the broken shaft of a spear sticking about a foot out from his back. This man recovered, but the other, who reached Haka Shusha, also bleeding profusely from many wounds, died shortly after landing. That evening the Tepukans struck their encampment; the newly made friends parted more determined enemies than ever; and we were left to the quiet of our monotonous life once more.

My canoe, which was something of the whale-boat fashion, sharp fore and aft, was now advancing to completion; but unfortunately the dimensions of my log precluded the breadth of beam I could have wished.

I was very proud of my craft when finished. I had made many a model ship in my boyhood, but this was my first attempt at veritable boat-building. It was completed in about a month, during which my labour was indefatigable. The natives, to whom such a vessel would have been a work of years, at first laughed at the idea of my ever finishing it; but towards its completion seemed to take great interest in it. On the day I pronounced it ready the whole population was afoot, having volunteered to carry it across the island to the lagoon. With the usual demonstrative noises it was taken by them to a quiet little bay, where, to their great delight, it floated lightly without an outrigger. But alas! I at once saw that, as I had feared, it was too crank to dispense with this invariable accompaniment to the island craft. Impatient as I was to try its powers, I immediately set about adding this necessary appendage; but it was well on through the next day before I had it completed, and then, such had been my

haste, that the lashings were very insecure. Indeed, I only intended them as a temporary arrangement, as I could no longer await the anxious moment when I could feel myself secure in what I then considered my ark of salvation. And such an ark! I would now scarcely venture on a mill-pond in it, much less launch out into the rolling waves of the great Pacific.

The last lashing completed, paddles ready, and tholepins in their places, "Now for it, Bill," said I, "she will hold us both." Bill doubted it much; but in we stepped with great caution, our combined weight bringing the gunwale close to the water's edge, to Bill's discomfiture, for he could not swim. "Hurrah! for Matunga," I exclaimed, as I plied the paddles, and we shot into the lagoon. The natives crowding on the beach, having no idea of our leaving them at the time, shouted to us to come back.

The clouds, meanwhile, gathered in a manner portentous of one of those sudden squalls that generally warn such craft as ours to look to land rather than sea for safety; and before we had cleared the north point Bill could scarcely keep our boat clear by constant baling. I thought it advisable, therefore, to draw near the shore, for with two in her I could not keep the little thing afloat. Even in the lagoon the strong gale had raised a nasty sea; and during the delay alongside the reef, my indifferently constructed outrigger was so roughly handled that when I put out to sea again it evinced signs of dissolution, and was soon a complete wreck. It was only by the closest attention that I could keep this crankest of little vessels from going bottom upwards. Finally, I got her hoisted up on the reef at a high point, nearly dry, where leaving her, I proceeded across towards Omuka, greatly disconcerted at my partial shipwreck.

At Omuka I hoped to meet some of my Matunga people. It seemed, however, that they were all mustered on their own

island, for a grand fishing expedition, in which they were to be joined by such natives of Omuka as still remained behind. I determined to avail myself of the opportunity to join my old friends, and retired early to dream over the adventures of the day.

With the dawn all in the village were up, the early fishing party making an unusual stir in their noisy preparations. I was at breakfast with Ocura's father when two women, *en route* for Ruahara, sat down opposite to my tent. They asked me if I had deserted Haka Puta, as she had come to Mutagohichè the previous evening in tears, saying I had left her. In fact, my canoe had occupied so much of my thoughts that I had almost forgotten my interest in her. The rebuke, however, determined me to return for the little girl, repairing my canoe on the way, and collecting such remains of the wreck as were necessary for the construction of my long projected house.

I had already bid adieu to my friends, spoken the "ahana," made the "shara shara," and with a native spear in my hand was starting on my way, when once again my heart bounded at the shout of "Oaka nuè!" I stood for a moment spellbound, and then rushed with the crowd towards the north end of the island, looking across the lagoon to Tokerau, where it was reported a sail had been seen. That island, stretching across from west to east along the north of the lagoon, had many breaks or fissures, which in high tides were washed by the sea, thus connecting them with the inside waters, but at ebb were vacant spaces or vistas, through which the ocean at the north could be seen. Through one of these, it was said, the sail had been observed. While I was doubting the truth of the report, a wild shout from the crowd dispelled all uncertainty, and a stately ship, her tall spars crowded with white sails, appeared in sight.

My brain seemed bursting, till a flood of tears came to my

relief, leaving me composed and resolved. Hurrying to my house, where I had left my pistol, I charged it carefully, putting in three slugs. Several of the natives who had eagerly followed asked me why I made "hacha tera" ready? I replied, "To shoot any enemy that might land;" for I was determined to prevent any one from coming to reap the benefits that the pearl island afforded without my fair award as its discoverer. On the other hand, if the vessel proved to be a whale ship, I made up my mind to board her or die in the attempt. When I reached the beach the canoes were already pushing off for the Omuka passage. One large war canoe, of too great draught of water to be easily launched, alone remained, and as I reached the shore it glided into deep water. O Harè, the chief who had distinguished himself in the recent sea fight, was the captain of this oaka. I covered him with my pistol, and ordered him to take me on board. His people shouted to him to go on. I told them that they called me self-willed, and they knew me too well to doubt that I would fire on them, if they put a paddle in the water without me. They begged me to put down the pistol; but I knew my advantage, and kept O Harè still covered with it. All kinds of excuses were made to seduce me from my determination of going with them; but I furiously commanded them to put in shore, or I would immediately fire. Alarmed for his own safety, the chief ordered the canoe to put in, and I sprang on board.

I offered every inducement to prevail upon them to take me out to the vessel. They should receive presents of knives and fish-hooks, with which the big ship was well stored. All became so excited that they urged the canoe forward, and did not withdraw paddle till we were gliding through the passage into the Pacific. Then, for the first time, they rested on their oars, and gazed on the tall ship, now clearly seen

from the northern end of Tokerau, some three or four miles distant, and standing away across our path to the southward. I entreated them to lose no time, for already the ship was crossing our course. I took off my shirt, and, fastening it to the end of a spear, waved it to and fro. Joyful sight! The vessel hove-to, having evidently observed the signal. We neared a point of Matunga (the spot that I had selected for my proposed house), where some natives were on the beach, but at too great a distance for me to recognise them. When we came abreast the point they were not fifty yards off. Two of them, Ocura, wife of Turua, and Mau Kakara, wife of Taharua, jumped into the water, and swam out to cut us off. They called to those in the canoe to stop, but I urged them on. O Harè represented that the people of Matunga would kill them on their return if they assisted in my escape. The women, meanwhile, rapidly approached, calling me by name. There was no time to lose. Drawing my knife, I threatened to attack the crew at once if they did not all give way—a command with which they thought it best to comply; for the canoe was propelled at such a rate that the poor women were soon left behind.

This struggle had delayed us considerably; and I found on looking seaward that the ship was again standing out to sea. I had recourse to my flag, and once more I had the gratification of seeing her heave-to. Perceiving this, the men took heart, and we soon neared the ship. I saw she was a fine American whaler. Her numerous crew, armed with cutting spades and boarding knives, lined the gunwale; whilst the cabin windows were thrown open to permit the use of musketry formidably presented towards the advancing savages. This hostile display, however, was not without an apparent reason; for behind us there came pressing numerous canoes filled with armed natives, vociferating in their

wild language with as wild action, and presenting a very formidable appearance.

When within hailing distance, the crew refused to proceed unless I promised to return with them. I evaded a direct reply, which did not satisfy them, for they made a demonstration as if they intended to return. I had again resort, therefore, to the pistol, but was suddenly pinioned by a powerful native behind, who threw his arms around me. I contrived, with the strength of despair, to wrench my pistol hand from his embrace, when I placed the muzzle over my shoulder in the direction of his face, at which he was fain to release me in such a hurry that he fell prostrate in the canoe. The rest, in alarm, again plied their paddles; but O Harè shouted to the surrounding canoes to intercept us. This they did, but the sight of my weapon made them clear the way. When near the vessel a line was thrown from the ship, which I seized, and was hauled up on board the *John Appleton*, whale ship, of New Bedford, Captain Isaac Taylor, commander.

I immediately asked for the captain, and was conducted to him. I expressed my gratitude for his assistance in my escape, and he recommended me to go down to the cabin. I presume he observed my nervous state, for I trembled from head to foot. I took his advice, and lay for a moment on a sofa, but could not rest. I walked up and down, and passing the captain's cabin, stared wonderingly on a looking-glass, in which I caught a glimpse of a figure as savage as that of any of the natives. My hair and beard almost covered my face; my head was protected from the sun by the remnant of a Panama hat, held together by fish bones; my bronzed skin appeared through my threadbare shirt, which exposed my neck, chest, and arms; and a remnant of blue dangaree trousers, whose ragged ends

scarce reached my knees, left my feet and legs bare. Well might I start at the strange figure I presented to myself.

Hearing a great commotion on deck, I hastened up again. In getting the ship under way, the natives from one of the Matunga canoes had made a dash and boarded the vessel. The sailors would have heaved them overboard, but they clung about us, begging me to take them with me. We got them all away at last, except two (Tangera and Kai Poa), whom the captain permitted to come with us. I bent over the rail, uttering farewells to the poor creatures who had evinced so much attachment to me. When I bade them the "ahana!" they set up a cry, and begged the "shungè" before our final parting. Anxious to comply with so revered a custom, but at the same time fearing they might seize me if once again in their power, some of the sailors kindly made a rope fast round my body to secure me whilst I went over the ship's side to allow my foot to be kissed by my poor friends as their canoes passed beneath.

After the ceremony, I went to the taffrail to give them a last adieu, when, in our wake, I beheld the canoe of Taharua, who, with Turua and some other Matungans, was pulling with all his might to reach the ship, now feeling the wind. One of them, observing me, called out my name, when all desisted pulling and looked up to where I stood. Turua beat his head against the gunwale of the canoe till he dropped, apparently senseless, in the bottom of the boat. Happy as I felt at my deliverance, it was not without much pain that I parted with these generous friends, who, as I subsequently learned, together with many of the other islanders, went into close mourning after my departure, scarifying and wounding themselves as usual.

Before sunset the last glimpse of Te Pitaka had disappeared, and the wide ocean was again around me. I knew

not whither I was bound, nor did I care, for I had civilization around me, and listened to words of interest in my native tongue. Now that the ship was again fairly on her course, the captain had leisure to attend to me, and was very kind, ransacking his lockers for some little delicacies to tempt my appetite, that, whether from recent excitement or change of food, had almost left me. Now that I had attained the consummation of my ardent hopes, I felt feverish, ill, and depressed in spirits. My good friend the captain endeavoured to rouse me, and after dinner made me take a genuine gin-cocktail prepared by himself. As he stood with one foot against the bulkhead, and the other against the table, to steady himself in the important process of tossing it from glass to glass, his pleasant jokes did more to raise my spirits than his highly extolled prescription, good as it was in its way. Desirous that I should enjoy a long-lost luxury, the steward put a feather-bed into my bunk, which, though delightful when I first laid my wearied frame on it, after lying so long on the coral gravel of the islands, soon made me so hot and feverish that I could not sleep, and I had to get up and rest on the wooden bench in the cabin. It is astonishing, however, how soon I again learned to appreciate so natural a comfort, and before the end of the voyage I enjoyed it sufficiently to regret its absence, when, in subsequent wanderings, I had to resume a couch much the same as that I had escaped from.

The two natives were a great amusement to the crew. Of course all they saw was a source of curiosity and wonder; and I was continually applied to for the names of various things and their uses. All food, except their native cocoa-nuts, was disliked. Even sugar, of which I gave them a lump, they spat out with a grimace, saying, "Oa tiè!" ("It is salt!") which was the common exclamation by which they expressed

their appreciation of most of the eatables they tasted. Sea biscuit was the grand exception. Of this they were very fond; and to it and their supply of cocoa-nuts they finally confined themselves. For my own part, I made the cocoa-nut part of my daily meal for some time, fearing the effects of too rapid a change of diet. The natives had also a great antipathy to work. They would take up the broom to sweep the decks with wonderful energy for a few minutes, and then throw it away, saying, with quiet nonchalance, "No, I don't like it; it makes my back ache." They went aloft as well as any old salt; but when there was reefing or anything like work to be done, they preferred being below.

A few days' sail to the southward, with a fresh trade-wind nearly abeam, brought us in sight of the pretty little island of Aticu. We intended to have made my favourite isle, Mauké, but found it too far to windward. The captain wished to take in some fresh provisions, and I advised his calling at one of this group as the best for that purpose.

On landing with him, the people seemed pleased to see me again. I made inquiries as to when the missionary vessel might be expected amongst them; but as there are only native teachers on this island, it is rarely visited by that vessel. I was informed, however, that she was expected in the following month at Rorotonga or Maugier. The two Matungans and Bill remained on shore during the delay here. The former were much amazed at the forest of various trees, and the undulating ground, which afforded them an abundance of amusement in walking up and running at full speed down the slopes; but the flowing streams and abundant supply of fresh water, in which they loved to bathe, charmed them most. Yet when I asserted the superiority of this over their sterile sandy

isles, they maintained that their own country was far more delightful.

> "Breathes there a man with soul so dead,
> Who never to himself hath said,
> This is my own, my native land?"

The Aticuans were most anxious that our party should remain with them; and old Bill, who was much charmed with these people, resolved, as he said, to "cast anchor here." It was at the last moment, when the boat was about to shove off, that he finally decided; and I could only bid my old and faithful ally a hurried farewell on the reef, gaining the deck just in time to see his red shirt disappear through a path in the forest as the crowd of natives left the beach for their inland villages. I felt great regret at parting with him. He had many peculiarities, but with Prince Hal I might exclaim, "I could have better spared a better man!" I have never been able to hear of him since.

A few days more and "Land ho!" from the mast-head made us all jump into the rigging, whence the misty blue cone of Rorotonga was seen peering above the horizon. Sailing free, as we now were, this lovely island became momentarily more distinct; and as its blue mountains rose from the waters, the Matungans, gazing with wonder on this new phenomenon, exclaimed, "Aroa hacka taka!" ("What a height!") "Na arua kianga!" ("It is two lands!"), placing one hand above the other, to indicate there was land on the top of land.

This is one of the most lovely of all the palmy isles of the Pacific; but though its beauties, developing themselves as we rapidly neared it, charmed me, a greater delight filled my breast as I approached this favoured spot, for I had friends in Rorotonga, the central or principal point of the district, with a printing establishment, a depôt of books, tracts, &c.,

whence native teachers are furnished to the less civilised or Christianized islands. I longed to rush into the canoe that approached as we hove-to. I felt ashamed of this temporary forgetfulness of the kind captain's attention, and of my anxiety to get off from him, when he came to renew his oft-repeated offer of taking me to New Bedford; but the time spoken of appeared interminable, he having to go to New Zealand to conclude his voyage, where he might be considerably detained; whilst deliverance seemed now at hand through Rorotonga, my intention being to proceed from thence by the missionary boat to Tahiti, and then by a trading vessel to California. The captain told me of the uncertainty of getting from these islands, and said his roundabout route might prove the nearest way home; but, full of hope, I determined to land.

The shades of evening, as they gradually deepened, warned the captain that he must haul off from the dangerous reefs of these islands. I bade farewell to all hands; Tangera was already in the canoe; Kai Poa, by much persuasion, remaining with the captain, who wished to keep him. I now stood on the gangway to bid farewell to Captain Taylor, who came forward with a little bundle, a change of clothing, to which also the kind mate contributed. The gift was so generously and delicately made that I could not but gratefully accept it. The good ship rounded to her course, and the brave fellows on her deck gave us three hearty cheers, which we returned with a will. This was too much for Kai Poa, who sprang from the rigging into the waves, making it necessary for us to put back and pick him up. The quickly-setting sun of the tropical twilight dropped beneath the waters; the tall ship gradually disappeared; and the island loomed solemnly before us as we passed through the breakers of the reef into a little bay, where the canoe was grounded.

It would be very pleasant to tell of the goodness of these people; of their venerable pastor, Mr. Pitman, whose almost daily guest I became during my residence among them. But here we are at Rand's cottage; my couch is ready; I must turn in and say—"Good night!"

THE END.

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